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THE
GRADUAL REVELATION
OF THE
G O S P E L;

From the
Time of M A N's Apostacy.

Set forth and Explain'd in
T W E N T Y - F O U R S E R M O N S,
Preach'd in the PARISH CHURCH
of *St. Mary le Bow,*

A T
The LECTURE founded by the Honourable
ROBERT BOTLE Esq; in the Years
1730, 1731, and 1732.

I N T W O V O L U M E S.

By *WILLIAM BERRIMAN* D. D.
Rector of *St. Andrew's Undershaft*, and Fellow of
Eton-College.

V O L. II.

To which is added, by way of APPENDIX,
A S E R M O N concerning the Duty of shunning
the Conversation of *Infidels* and *Hereticks*.

L O N D O N:

Printed for Messieurs W A R D and W I C K S T E E D, in the
Inner-Temple-Lane. M.DCC.XXXIII.

GRAND REVOLUTION

G O S P E L

Time of Man's Apostasy.

TWENTY-FOUR SERMONS

Preach'd in the Tabernacle Church



By WILLIAM BARNUM, D.D.

Author of 'The American Museum of Natural History' &c.

A SERMON OF CHRIST THE BAPTIST

Preach'd at the Tabernacle Church

SERMON XIII.

PREACH'D

MAY 3. 1731.

The SUFFERINGS of CHRIST
previous to his Kingdom.

Luke xxiv. 25, 26.

—O Fools, and slow of heart to believe
all that the Prophets have spoken:
Ought not Christ to have suffered these
things, and to enter into his glory?

IT was intimated in the Conclusion
of the last Discourse, that the ex-
pected Redeemer of Mankind has
been from the beginning represented
under a twofold Character; namely, in a
State of Suffering, and in a State of Glory:
that, this was implied in the original Pre-
diction at the time of Man's Apostacy, where

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the *Seed of the Woman* is foretold to have victory over the *Serpent*, in the *bruising* of his *Head*, but not without such Sufferings from him in the meantime, as are express'd under the figure of being *bruised* by him in the *Heel*; that it was farther taught by the Prescription of bloody Sacrifices, and other significant Types and Symbols, upon which I forbear to expatiate at this time.

BUT because in that period of time which we have last consider'd, the brighter side of his Character is usually insisted on, and drawn out in the most pompous Descriptions, when, upon occasion of the Erection of the *Jewish* Monarchy, the Benefits of our Redemption are represented under the figure of a Kingdom, and described in such Terms as bespeak a Majestick Grandeur and Magnificence: lest such pompous Descriptions should efface the Expectation of an humbler State, and all Notion of the Means by which such Benefits were to be procured; it was now highly proper that some more express Declarations should be added, concerning this suffering State of the *Messiah*, and the great Atonement to be made by him. Accordingly we read, both in the Psalms of *David*, and in the Writings

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of the following Prophets, but particularly ^{SERM.} of the Prophet *Isaiah*: we read several Pre-^{XIII.} dictions that are full and explicit to this purpose.

THE *Jews*, however, were generally better pleased with attending to the brighter side of the *Messiah's* Character, and as their Commonwealth had gradually declined and sunk into an abject State, they were eagerly expecting the Advent of this promised Deliverer, to raise it to the greatest Splendour; and in the warmth of such Expectation, they seem to have forgot the Description of those Hardships and Sufferings, which he was first to undergo. Even the Disciples of *Jesus* were not clear from this national Prejudice. *They knew not what the rising from the dead should mean*; (a) not that they were Strangers to the Doctrine of the general Resurrection, but they look'd upon *Christ's* dying at all as inconsistent with their Notions of the *Messiah*, and tending to frustrate their Hopes and Expectations. And therefore *Peter* had the confidence even to rebuke his Master with a (b) — *be it far from thee, Lord; this shall not be unto thee.*

B 2

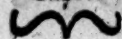
Our

(a) Mark ix. 10.

(b) Mat. xvi. 22.

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Our gracious Lord was pleas'd, in some preparatory Discourses, to assure them of his approaching Death and Resurrection. Yet still such was their *Slowness of Heart*, and Dulness of Apprehension, that even these divine Discourses did not remove their Prejudice, but they were strangely surprized and confounded at his Death; insomuch that they began to despond and suspect they had been mistaken, whilst they *trusted it had been he which should have redeemed Israel*; (c) and found an encrease of their Astonishment, but no Conviction, from the first Reports which were brought them of his Resurrection. Such was the Discourse and Reasoning of the two Disciples that were walking to *Emmaus*, when Jesus unknown join'd himself to their Company, and took occasion to upbraid them in the words that have been read — *O Fools, and slow of heart to believe all that the Prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?* (d) This gave him a handle more fully to open and explain the Passages which they had over-look'd or misunderstood; so that

beginning

(c) Luke xxiv. 21, 22, &c.

(d) v. 25, 26.

previous to his Kingdom.

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beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself; (e) and those things (we may presume) more especially, which related to his Death and Sufferings, the Ground of their present Misgivings and Despondency.

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It would be a matter of too great length and compass, nor is it needful to my present Design, to explain at large every thing of this kind that occurs in the Writings of the Old Testament. It may suffice to shew that the thing had been predicted, and that the ancient *Jews* themselves do appear not to have been wholly ignorant of it, tho' their Sentiments were not altogether consistent upon this head. The most remarkable Prophecy of this kind, is that of the 52^d and 53^d of *Isaiah*, in which some eminent Person is described under the Title of *the Servant of the Lord*, who should go thro' a great deal of undeserved Shame and Suffering, even unto Death, for the sake and benefit of other People, who should endure all Indignities with the greatest Meekness and Patience, even offering himself to them

B 3

(e) Luke xxiv. 27.

SERM. of his own accord, and at last should be highly
 XIII. honour'd and exalted, in reward of his Obedience, and see the Success of all his Sufferings in the *Justification* of those whose *Iniquities* he had *born*, and in their Admission to *divide the Spoil* of his Enemies, and enjoy a State of Glory and Happiness with him.

THE principal thing to be observ'd for the Explication of this Passage, is the Unity of Character, which runs throughout the whole. It is one and the same Person, the same *Servant of the Lord*, that is spoken of from beginning to end, that, without any Demerit of his own, met with such Reproach and ignominious Treatment, that submitted to it with such Willingness and Resignation, that procured by it such Pardon and Privilege to other People, that was recompenc'd at last with such abundant Honour and Glory. And who then could be the Person, to whom all these Characters agreed without any Strain or Violence put upon the Words, without any Breach or Violation of that Unity which the whole Contexture of the Place requires? There are *Jews* that would persuade us, their Nation in its present State of Exile and Captivity, is here design'd

design'd under the Figure of a single Person. SERM.
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But besides that this does ill accord with the extravagant Relations they sometimes give us of the flourishing Condition of their People in some unknown Countries of the *East*, where they pretend they are possess'd of ample Dominions, in great Splendour and Authority (*f*), in order to evade the Force of *Jacob's* Prophecy, concerning the Continuance of the *Scepter* in the Tribe of *Judah*: Besides that there is no colour to be alledg'd for their enduring such Hardships in any Country, as may answer the descriptions of the Prophet in this passage: Besides that the suffering Person is expressly distinguish'd from the People of God, for whose transgression he was stricken, and who are represented to observe and acknowledge the greatness of his Sufferings: Besides all this, I say, which might reasonably be objected to this Interpretation; will any one be such an Advocate for the Virtue of the *Jews*, as to pretend that they are free from blame or wickedness, and suffer without

B 4

any

(*f*) Vid. *Abrab. Peritfol.* Itinera Mundi, cap. 14. item *Benjam. Itinerar.* p. 123. edit. *Amst.* 1633. cum *L'Empereur* Dissert. ad Lectorem.

SERM. XIII. any fault or demerit of their own? Can it be said, that they submit without complaint or murmuring? Above all, can it enter into any one's Imagination, that their Sufferings should expiate the Sins of other People, that they should *see the Success* and Efficacy of them in the Pardon and *Justification of many*, that they should be *satisfied* with this *Fruit* of their Sufferings, and observe this *Pleasure of the Lord* to prosper in their hands?

THE like Exceptions may be made against any Application of this Prophecy to King *Josiah*, which is another Method whereby the *Jews* endeavour to evade the force of it. He was indeed a pious Prince, and has honourable mention made of him in the sacred Scriptures. But the Expedition in which he fell at *Megiddo*, was no advantage to his Character. It was rashly undertaken (g), not only

(g) This Expedition of *Josiah* is defended by Dr. Prideaux, (*Connect. of the Hist. of the O. and N. Test. ad annum 616. vol. 1. book 1. pag. 41. folio.*) as the Result of that Homage he owed to the King of *Babylon* or *Assyria*, to whom he supposes the Kings of *Judah* had taken an Oath of Fidelity, ever since the Captivity of *Manasseh*, 2 *Chron.* xxxiii. 11. in like manner as *Zedekiah* is expressly observed to have done afterwards. 2 *Chron.* xxxvi. 13. the Breach of which Oath is upbraided by God in the Prophet *Ezekiel*, as a very grievous Sin. *Ezek.* xvii. 13—19. But to this it may be replied,

only without just Provocation, but against the express Warning and Command of God. SERM.
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(b) His Death therefore was manifestly the Punishment of his own Sin and Temerity; and it was so far from being voluntarily chosen or submitted to by him, that he fell by the hands of that very Enemy whom he was aiming to destroy. Much less had it the Virtue of an Expiation or Atonement; it averted not the divine Vengeance from the

plied, that the account we have of *Manasseh's* Captivity is so short and concise, that there is very little to be built upon it. To be sure there was no such compleat Conquest of *Judea*, as that in *Zedekiah's* time, and probably no Oath of Fidelity. Or if there was, the Government was now in other hands: *Nabopolassar* had by Rebellion wrested it out of the hands of the Successor of *Esarhaddon*, who had taken and restored *Manasseh*, and to whom, if to any one, the Oath of Fidelity was made. See *Prideaux ad ann. 626. & 612.* And as to the Dominion which *Josiah* seems to have had over the Country of the ten Tribes, he might probably take this occasion to seize it to himself, without holding it from this new Family, to which he could have no Obligation.

(b) This appears not only from the words of *Pharaoh Necho*, — *God commanded me to make haste; forbear thee from meddling with God, who is with me, that he destroy thee not.* 2 Chron. xxxv. 21. but also from the words of the sacred Historian, who charges *Josiah* in the next Verse, with not hearkening unto the word of *Necho* from the mouth of God. It is not certain indeed, by what means the King of *Egypt* had this knowledge of the Will of God, whether by the Prophet *Jeremy*, or any other way. But it must be presumed, that so pious a Prince as *Josiah* did not give credit to him, else he would never have persisted in his Resolution. And so the matter was a Sin of Ignorance: to which the *Syriac* and *Arabic* Versions agree, when they say that *Josiah* knew not that it was from God.

SERM. the People of the *Jews*, but left them ex-
 XIII. posed to the Ravages of the *Chaldeans*,
 which a few years after led them captive in-
 to *Babylon*. Nor is it the least Prejudice to
 both these Interpretations, that besides strain-
 ing and perverting divers of these Characters,
 they are forc'd sometimes to change and di-
 versify the Person or Subject of whom they
 are spoken ; whereas the Contexture of the
 whole Discourse does clearly argue him to
 be one and the same.

THERE is no better Pretence for applying
 it to the Prophet *Jeremy*, which is a No-
 tion that has not only been advanced among
 the *Jews*, but unhappily espoused by an
 eminent Christian Expositor ; (i) who seems
 unwilling to have it thought, that the an-
 cient People of God should be so far let in-
 to the Knowledge of Gospel-Mysteries.
Jeremy underwent indeed great Trials and
 Afflictions, but not with the greatest Æqua-
 nimity and Patience, not without some ma-
 nifest Tokens of Reluctance and Unwil-
 lingness. Nor does it appear that his Life
 was ended after all by Violence, and much
 less that his Death was a means of appeasing
 the

(i) Grotius in loc.

previous to his Kingdom.

††

the Wrath of God, and averting his Ven-
geance from Transgressors.

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AFTER such ill Success in the Persons pitch'd upon by modern *Jews*, it will be in vain to look for any other besides him, to whom the Targum of *Jonathan*, and the more ancient *Jewish* Rabbins (*k*), have with one consent applied some Passages of this Section, and particularly the first words of it; namely, the *Messiah*. This is a glaring Evidence of the ancient traditionary Exposition of the whole: It is such as their Successors know neither how to disown, nor to gainsay: but in order to elude the force of it, there have two Pretences been devised, which are neither consistent with the Text, nor countenanced by what remains of that ancient Exposition.

SOMETIMES it is suggested, that they meant only to apply the first Verse of this Section (as it stands distinguish'd among them) to *Messiah* (*l*), where he is introduced under a pompous Character, as one that should *be exalted and extolled, and be very high*; (*m*) which three words, the same

Ancients

(*k*) This is confess'd by *Abarbanel in loc.*

(*l*) *Abarbanel comment. ex Edit. L'Empereur. p. 58.*

(*m*) *Isaiah lii. 13.*

SERM. Ancients have explain'd to intimate his being
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exalted above Abraham, and extolled beyond Moses, and higher than the Angels of God (n). And then it is thought the following humbler Characters may be reasonably attributed to some other Person. But let any one read over the whole with Seriousness and Attention, and say if there be any room for such an arbitrary disjointing of Passages that are connected, and if it be not therefore more reasonable to believe, that they who applied the beginning of this Prophecy to *Christ*, would understand the Continuation of it in the same sense. Besides, it is certain, and has been pertinently observ'd by others (o) upon this Argument, that some Parts of the suffering Character have been actually expounded by the ancient *Jews* to belong to the *Messiah*, who have likewise spoke in plain terms of the Afflictions which he was to endure, as *a third part of the Afflictions* which were to happen in the World.

At other times, when the Authority of the Ancients appears too full and express for this

(n) ירום מאברהם ונשא משה ובה ממלאכי
Ita prisca Sapientes apud Abarbanel in loc. pag. 4.
And this agrees well with the Author to the *Hebrews*, who has given the same Preference to the *Messiah*.

(o) L'Empereur, Annot. ad Abarbanel. in Isai. p. 52. & ad Jalut. p. 285. See also Bishop Chandler's Defence of Christianity.

this afflicted and suffering State of the *Messiah*, they have then recourse to another Fiction of two *Messiahs*, one of which should be the *Son of David*, a flourishing and potent Prince, but the other a miserable and afflicted Man, descended of the Tribe of *Joseph*, who attempting to rescue the *Jews* from their Captivity, should have so few Adherents resort to him, that he should easily be slain in War, and his Party crush'd by their Oppressors (p).

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BUT this, in the first place, is meerly arbitrary and precarious, there being no foundation, besides their own Dream or Conceit, for ascribing that Title to any of the Sons of *Joseph*. Let them shew us any Text of Scripture, Let them at least produce some Tradition of their own Nation more ancient than the *Gemara*, or Supplement of the *Talmud*, and the later *Targums*, which give them reason to expect any more than one *Messiah*, and him the *Son of David*. In the next place, how blind and confused is that

(p) This *Messiah Ben-Joseph* is mention'd by *Pseudo-Jonath.* in *Exod.* xl. 11. *Targ.* in *Cant.* iv. 5. *Talm. Babyl.* tract. *Succah.* c. *Hachalil.* i. e. c. 5. fol. 52. 1. and from thence by many modern Rabbins. See this whole Matter discuss'd by Dr. Pocock, in the *Appendix* to his *Comment on Malachi.*

that occasional Mention which these Writings have made of him? So doubtful and undetermin'd in it self, and so little consistent with other Jewish Notions, (g) that *Maimonides* thought fit to leave it out, when he collected the Traditions which relate to the *Messiah*; and the other Expositors who do retain it, appear but little agreed, either as to the Certainty or Reason of his coming, or as to the Ground of his Sufferings, or his Right to assume the royal Title, which they otherwise confine to the Posterity of *David*.

AGAIN, what is the Use or Office of this other *Messiah* they speak of in the Tribe of *Joseph*? All the great Benefits which the Prophets have foretold, they look for only from the *Son of David*; so that the *Son of Joseph* appears to be no other than a Fiction of their own, invented only to serve a turn, and give a lame account rather than none, of that mention which is made of the Afflictions and Sufferings of the *Messiah*, from which they will needs have the *Son of David* to stand clear and exempt.

BUT, which is most of all considerable, if we should admit their Fiction of

two

(g) Vid. *Pocock* *ut supra*.

previous to his Kingdom.

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two such different Persons, it could neither help them in the Explication of this Text of *Isaiab*, nor in accounting for the traditionary Exposition of their ancient Doctors. It was observ'd before, that the Unity of Character which runs throughout the whole Prophecy, does oblige us to understand one and the same Person to be here described under the humbler Characters of Grief and Sufferings; and under the more exalted ones of Honour and Triumph. If then it was King *Messiah*, the *Son of David*, who was to be *exalted and extolled*, and to be *very high*, in whose hands the *Pleasure of the Lord* should prosper, who should see his *Desire* and be *satisfied*, dividing the *Portion of the great*, and the *Spoil of the strong*; it must be the same *Son of David*, that was to be *despised and rejected of Men*, that was to be *wounded for our Transgressions*, and being brought as a *Lamb to the Slaughter*, was to make his *Soul an Offering for Sin*. Accordingly, it has been observ'd, that some of these Characters are expressly refer'd, by the ancient Exposition of the *Jews*, to the same *Messiah*, that was to reign and prosper. So that the modern Fic-

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tion of two different *Messiahs* is not only groundless and absurd in it self, but altogether unapplicable to that purpose, for the sake of which it was invented. But in the *Christian* Scheme, the whole matter is smooth and intelligible, without any difficulty: the same Person, who first endured great Reproach and Indignity, and offered himself an expiatory Sacrifice, was afterwards raised to a State of Glory, and the highest Exaltation. These then are the Parts to be stated and consider'd distinctly, as being both predict'd in the Old Testament, and accomplish'd in the New.

- I. THAT he should *voluntarily* yield or expose himself to Sufferings.
- II. THAT these Sufferings should have an *expiatory* Virtue, or make Atonement for Sin. And,
- III. THAT they should be *previous* to his State of Exaltation and Triumph, which is mention'd as consequent upon them.

I. FIRST, that he should *voluntarily* yield or expose himself to Sufferings. That he should be subject to Sufferings, is taught in such a Variety of Expressions, that there
can

can be no room or colour to dispute it. SERM.

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And it is indeed the Certainty and Clearness

of this Point, which has put the *Jews* upon

trying so earnestly to change the Person, that

the Passage (if possible) might be applied

to any other, rather than their King *Messiah*.

But as they have not been able to fix on any

Person, to whom all the Parts of the Cha-

rafter agree; so particularly this, which I

have mention'd, of his *voluntary* Submission,

Resignation and Patience, is implied in that

he is said to be (r) *brought as a Lamb to the*

Slaughter, and as a Sheep before her Shearers

is dumb, so he open'd not his mouth. So

meek and passive a Behaviour must be the

Result of the most perfect Resignation, and

altogether inconsistent with any measure of

complaint or murmuring under the weight

of his Affliction. So that this Character

plainly agrees neither to *Josiah*, nor *Jeremy*,

nor the People of the *Jews*, nor to any o-

ther, to whom their Expositors might be

glad to apply so important a Prediction. But

to the blessed *Jesus*, whom we receive un-

der the Character of the *Messiah*, it agrees

(r) *Isaiah* liii. 7.

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perfectly well. He was not more remarkable for the Greatness of the Sufferings he underwent, than he was for his great Patience and Resignation, and the exemplary Meekness of his Carriage under them. The End of his Sufferings indeed had been otherwise defeated, whether we consider them as matter of Example or Atonement, as confirming the Truth of the Doctrine he had taught, or procuring the Salvation he had promised: I say, the End had been entirely defeated, if his Submission to such Sufferings had not been altogether free and voluntary, but the meer Result of Compulsion and Constraint, and rigidly imposed upon him by superiour Force, or inexorable Fate. The *Jewish* Victims indeed, which were only symbolical or typical Atonements, and derived their whole Virtue from that relation they bore to this future perfect Sacrifice, they might be dragg'd or driven to the Altar, and there bleed out their last, constrain'd by such force, as they were not in condition to resist. But it became the Antitype himself, even to *carry his Cross*. He was so far from shrinking from the difficulty, that he gave himself up with the most perfect Resignation to his Father's

previous to his Kingdom.

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ther's Will : so far from *reviling* or uttering *SERM. XIII.*
Imprecations against his Persecutors, that 
he offer'd up the tenderest Prayers for them,
even whilst he was expiring by their Malice.
For this very end was he born, and came
into the World, that he might redeem us
by his Death ; and tho' he could have sum-
mon'd more than twelve Legions of Angels
to his rescue, yet he chose rather to wave
his Power, and (as the Scripture emphati-
cally speaks) to GIVE HIMSELF a Ransom
for all. And that was the,

II. SECOND thing considerable in *I-*
saiah's Prophecy, that these Sufferings
should have an expiatory Virtue, or make
Atonement for Sin. There are many
Expressions to this purpose, in the Pro-
phesy before us. He is not only declared
to have (s) *done no violence, neither to have*
had any deceit in his mouth ; so that his
Sufferings could not be the Chastisement of
his own Iniquity : but it is said more express-
ly—(t) *Surely he hath borne our Grievs, and*
carried our Sorrows—(u) *He was wounded*
for our Transgressions, he was bruised for

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our

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our Iniquities; the Chastisement of our peace was upon him, and with his Stripes we are healed——(x) the Lord hath laid on him the Iniquity of us all—for the Transgression of my People was he stricken (y)——if thou shalt make his Soul (or if his Soul shall make) an offering for Sin.

THESE last words do very plainly refer to the *Mosaick* Institutions, which among the several Sacrifices prescribed under that Discipline, have provided one sort, which is peculiarly stiled an *Offering* or *Sacrifice for Sin* (z). In the same Sense therefore as they made Atonement by a typical Relation, we are to understand him in the strictest and most proper sense, to have made *his Soul* (a) or himself *an Offering for Sin*. And then by parity of Reason, the other Clauses will be understood with the same View and Design, as importing him to have suffer'd in the stead of sinful Men, in order to procure their Impunity, and en-
title

(x) V. 6.

(y) V. 7.

(z) It is not very easy to distinguish between זולת (which is the word here used) and זולת. But they were both understood to be more strictly expiatory, than either *Holocausts* or *Peace-Offerings*.

(a) The reasonable Soul answer'd, by a fit Analogy, to the Blood of the legal Victims, in which the Life consisted: And therefore it is emphatically express'd, v. 12. *he hath POURED OUT his Soul unto Death*. See Serm. XXIV.

title them to Peace and Happiness. There ^{SERM.}
are still some Remains of this Exposition in ^{XIII.}
the Fragments of the *Jewish* Glosses (b),
which plainly understood this Passage of some
Person substituted in the room of others,
to sustain the Punishment which they de-
served, and procure them Ease and Satis-
faction. And tho' the modern *Jews* have
absurdly enough endeavour'd to apply this
to some or other of the Worthies of the
Old Testament, yet it is sufficient to our
purpose to observe at present, that they are
forced to admit a kind of *Expiation* to be
design'd in some of the Clauses of this Pro-
phesy; and after this we may well leave
their Application of them, to sink under
the weight of its own Absurdity. Could it
be said of *Josiah* or *Jeremy*, that their Suf-
ferings made Atonement for the Sins of the
People, and averted the Punishment due to
them, when they not only left them still
exposed to greater Miseries in their outward
State, but mark'd out as the Objects of di-
vine Vengeance from the unusual Guilt of
complicated Wickedness? But upon the
Christian Scheme, the whole Passage is most

(b) Vid. Alshec & Jalcut, in L'Empereur.

SERM. evidently applicable to the Sufferings of our
 XIII. Redeemer, who gave himself to die as a
 propitiatory Sacrifice for the Sins of Man-
 kind, that all those who receive and submit
 to him by Faith, may have the guilt of them
 obliterated, so as to be rescued at present
 from the Power or Dominion of them, and
 hereafter from their Punishment.

BUT there is one considerable Objection
 lies against the *Christian* Scheme, in this
 particular; and that is, that St. *Matthew*
 himself seems to have interpreted this Text
 of *Isaiah* after another manner. For tho'
 he applies it to the Person of *Christ*, yet it
 is upon occasion of his miraculous Cures
 perform'd upon Demoniacks, and such as
 were troubled with other Illnesses—(c) *that*
it might be fulfill'd (says the Evangelist)
which was spoken by Esaias the Prophet,
saying, Himself took our Infirmities, and
bare our Sicknesses. From whence it may
 be argued, that the Prophet meant nothing
 else, but his taking away Diseases by healing
 them, and not his taking Punishment upon
 himself, or enduring it instead of others.

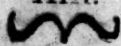
But

(c) Mat. viii. 17.

But if we recollect in what variety of Phrase this matter is set forth, not only that *he bore our Grievs, and carried our Sorrows,* (which are the Clauses refer'd to by St. *Matthew*) but in stronger and more emphatical Expressions, that *he was wounded for our Transgressions, and bruised for our Iniquities,* that he made *his Soul an Offering for Sin,* and *the Lord hath laid on him the Iniquity of us all, and with his Stripes we are healed:* it will be impossible to explain all these Phrases of his healing of Diseases, or other miraculous Effects of his Power upon other Men. And therefore as St. *Matthew* has quoted only a small part of this Prophecy, so it is most reasonable to think he has express'd only a part, and not the whole of its meaning. All the Miseries of Life, being the Consequence and Punishment of Sin, there is no doubt but *Christ*, who made a perfect Sacrifice and Atonement for Sin, had in that regard a Right and Power to remove them. His miraculous Cures therefore, consider'd as the Result of his Atonement, might be fairly deem'd a fulfilling of this Prediction of *Isaiah*, and more particularly of that Clause, which, in the form of the Expression,

C 4

sion,

SERM.
XIII.

sion, seems to be easily accomodated to that purpose. Accordingly they are pertinently join'd with the Remission of Sins, and perform'd as the Reward of Faith, either in the Patient himself, or in those Friends that offer'd him for Cure. And tho' this was previous in the order of time to his suffering upon the Cross, yet it may be consider'd as posterior in the view of the Divine Counsels, in respect of which the Mercies of God were exhibited thro' *Christ* to former Ages, and he is said to be the (d) *Lamb slain from the Foundation of the World*. There is one thing more to be observ'd in this Prediction, and that is,

III. THIRDLY, That these Sufferings of *Christ* were to be *previous* to his State of Exaltation and Triumph. For tho' the State of Exaltation be first mention'd in the Prophecy, (e) [*Behold my Servant shall deal prudently (or shall prosper) he shall be exalted, extolled, and be very high*] yet the next words shew us that his suffering State was to precede it in the order of time, and the other was to follow as the Recompence and Re-

(d) Rev. xiii. 8.

(e) *Isaiah* lii. 13.

Reward of his Abasement. (f) *As many were astonished at thee; (his Visage was so marred more than any Man, and his Form more than the Sons of Men.) (g) So shall he sprinkle many Nations, the Kings shall shut their mouths at him.*—Which implies that their Astonishment at his humble and dejected State should be succeeded by a greater Astonishment at his Exaltation, and the Success of his Doctrine, when many Nations should become his Profelytes by Baptism, and Kings themselves keep silence before him. The thing is afterwards express'd in clearer and stronger Terms, (h) *When his Soul shall make an Offering for Sin, i. e. when he shall have freely offer'd up himself, and (as it follows) (i) poured out his Soul unto death, he shall see his Seed (a long Succession of Disciples) he shall prolong his Days, and the Pleasure of the Lord shall prosper in his hand. (k) He shall see the Travel of his Soul, (or rather, because of the Travel of his Soul, he shall see his (l) Desire) and shall be satisfied—(m) Therefore will I divide him a Portion*

(f) Isaiah lii. 14.

(g) V. 15.

(h) —liii. 10.

(i) V. 12.

(k) V. 11.

(l) See Bishop

Chandler's Defence of Christianity.

(m) V. 12.

SERM. *Portion with the great, and he shall divide the Spoil with the strong : because he hath poured out his Soul unto death.*
 XIII.

FROM all this, our blessed Saviour very reasonably argues in the Text, that *Christ* ought in the first place *to have suffered these things, and after that, to enter into his Glory.* Nor is this the only Argument, however clear and substantial, whereon to ground so important a Doctrine of Religion. There are many other Passages, which might be produced, as typically representing, or prophetically foretelling, the Sufferings of the *Messiah*, of the same *Messiah*, who should be afterwards exalted to the greatest Glory. Accordingly we find by the Verse next after the Text, that our blessed Lord argued to the same purpose from other Passages of holy Writ, when *beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himself.* These words have reference to the known Division of the Old Testament, among the *Jews*, into three general Parts, namely, the *Law* or five Books of *Moses*, the *Prophets*, and the *Hagiographa*, or holy Writings. And in every one of these
 our

our blessed Lord found matter to explain relating to himself, and particularly to the Sufferings he had lately undergone. It were easy to shew this in variety of Instances, but I content myself with having thus far insisted on that signal Prophecy of *Isaiah*, which the Writers of the New Testament apply to *Christ*, and the Patrons of Infidelity will in vain attempt to apply to any other.

I HAVE now gone thro' those Prophecies which I thought most material to be consider'd in the second Interval of Time, after the Call of *Abraham*; namely, that which reaches from the Erection of the *Jewish* Monarchy, in the House of *David*, to its Downfall in the *Babylonish* Captivity. And in treating of them, I am sensible how much I have anticipated a great part of what might have been said, concerning the succeeding Period: there being many Predictions in the following Prophets, which have relation to the same Events, namely, to the Glories of *Christ's* regal Character, and also to his suffering Estate. But there are withal some farther Discoveries, to assure the punctual Completion of those great Promises,
that

SERM. that it should be during the Continuance of
 XIII. the second Temple, and within such a precise Period of Time, and after the preaching of a certain Messenger to make all fit Preparations for the Introduction of so great a Saviour. These therefore, as proper Evidences of the Christian Scheme, and fixing it with the greatest Exactness, that could be requisite beforehand, will be made the Subject of some following Discourses.

Now to God the Father, Son, and Holy Ghost, &c.



SER.

SERMON XIV.

PREACH'D

SEPT. 6. 1731.

CHRIST's coming before the second
Destruction of the Temple.

The First SERMON on this Text.

Matt. xxiv. 15.

*When ye therefore shall see the Abomination
of Desolation, spoken of by Daniel
the Prophet, stand in the holy Place,
(who so readeth, let him understand.)*

IN treating of the ancient Prophecies,
which have spoken of the *Christian*
Scheme, or the Doctrine of a *Mes-*
siah to come, I took occasion (a) from
St. *Matthew's* Partition in the conclusion
of his Genealogy, to distinguish them into
three

(a) See Serm. V.

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three Periods or Intervals of Time, proportionably to the great Alterations which happen'd in the *Hebrew* Polity, and the Variety from thence arising in the State of Prophecy. The first of these extends from the Call of *Abraham* to the Reign of *David*, whilst the *Hebrew* Commonwealth was in a State of Growth or Increase; during which time the *Messiah* was promised to come of the Posterity of *Abraham*, as a select Body of People, separate from other Nations, and more particularly of the Tribe of *Judah*, which had the Promise of being continued a Body Politick for that end and purpose. After the Erection of the Kingdom in the House of *David*, that royal Family was fixed for his Nativity, and then the Prophets are full in their Descriptions of the Peace and Splendour of his Reign, and the Extent of his Authority, tho' not without some Intermixture of the Contempt and Sufferings which he should go thro'. Both these Schemes of Prophecy have been already consider'd, and in treating of the second of them, I have anticipated a great part of what might have been said, concerning the succeeding Period, which reaches

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reaches from the Downfall of the *Jewish* SERM. XIV. Monarchy in the *Babylonish* Captivity, to the Birth and Advent of the promised *Messiah*; there being many Predictions within that Period, which have relation to the same Events, namely, to the Glories of *Christ's* regal Character, and also to his suffering Estate. But then as there was more than ordinary need, under that Loss and Diminution of the House of *David*, to raise the dejected Spirits of the *Jews* with hopes of Restauration; so there are some Circumstances added by these latter Prophets, which do more punctually fix the time for the coming of this great Deliverer: namely, that it should be before the second Destruction of the Temple, that it should be within such a precise number of Years, and after the preaching of a certain Messenger, to make all fit Preparations for the Introduction of so great a Saviour.

THE two first of these Characters are pointed out in that Prophecy of *Daniel* (b), which our blessed Saviour refers to in the Text, not without a clear Intimation that

(b) Dan. ix. 24—27.

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it contains matter of great weight and importance, and such as they, whom God has endued with Capacity for that purpose, would do well to weigh and calculate with the greatest Accuracy and Exactness. For such I take to be the Import of this Parenthesis—*Whoso readeth, let him understand*—Let them who are conversant in Books, and capable of judging what is taught or intended by them, be careful to search into the meaning of this Passage, and find out that great Event which is foretold by it. Tho' our Lord's immediate Design in this Discourse, was to warn his Disciples against those Tribulations they were shortly to expect, yet when he mentions upon this occasion that Prophecy of *Daniel*, which had foretold such Tribulations, he seasonably inserts this Admonition to consider the whole Compass and Extent of the Prediction, as a Point which might be greatly serviceable to confirm their Faith in him, by demonstrating his Right to that Title he assumed of the *Messiah*.

Now there being, as was said, two Characters in this Prophecy ; the one, that this Tribulation should fall out after the Excision

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of *Messiah*, the other that his Excision should fall out within such a precise Period of time; it will be proper to state these two Characters distinctly, in order to perceive how the Knowledge of this great Doctrine was gradually increased.

IN stating the first of these Characters (which will be matter enough to employ us in the present Discourse) I would take this Prophecy of *Daniel* in conjunction with that of *Haggai* (c), who foretells the *shaking of all Nations*, in order to introduce a great and glorious Alteration, when the DESIRE OF ALL NATIONS should come into the second Temple, and fill it with such *Glory*, as should exceed the boasted *Glory* of the former, which was raised by *Solomon*. The Prophecy of *Daniel* is in this point less particular: for tho' it foretells an utter Overthrow and Devastation to succeed the Excision of *Messiah*, yet it is not so express, that there should be none before it, but this promised Deliverer should certainly appear whilst their second Temple was standing, and before it should be any more demolish'd

(c) Hag. ii. 6, &c.

SERM. by their Enemies. *Daniel's* Prediction was
 XIV. deliver'd just at the Expiration of the seventy
 Years of Captivity, before the Structure of
 the Temple was begun, or so much as projected ; and suitably to the Views and Hopes
 of the People, at that time, he promises a
 Restoration of their State and Polity : but
 lest they should rest in it as their greatest Happiness, he warns them that it's Duration
 should be yet but temporary, that when the
 End of their Dispensation was accomplish'd,
 their *City and the Sanctuary* should then be
 subject to an utter *Desolation*. The latter
 part of this Prediction does very clearly relate
 to the Conquest of some potent Enemy;
 and tho' some have endeavour'd to expound
 the words of the Ravages and Profanation
 of *Antiochus*, yet there can be little doubt
 but, if other Characters agree, this part will
 also be most strictly applicable to the final
 Overthrow and Destruction of *Jerusalem* by
 the *Roman* Army under *Titus*. I stay not
 now to descant on the particular Phrases or
 Expressions in this part, because the Application
 of them will depend upon the fixing of
 the other Characters, which will be more
 properly consider'd in another Discourse.

BUT

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BUT the Prophet *Haggai*, as was said, SERM.
XIV. is more exprefs and direct in fixing of the present Character, that there fhould be no more Overthrow or Destruction of the Sanctuary, before the coming of this promised Deliverer, who is promised to honour that Structure with his Prefence, and fill it with greater Glory than that which the *Chaldeans* had destroy'd. This Prediction was occasion'd by the Slacknefs of the People, to improve the Licence which had been given by the Emperors of *Persia*, for the rebuilding of the Temple, or rather by their Defpair of finishing it in any manner answerable to its former Glory. The first had occasion'd a total Intermission of the Work for many Years together: and when the Prophet had roused them from that Lethargy by his awakening Admonitions, yet still so little Hopedid they conceive of Magnificence and Splendor, in the Fabrick they had begun, that if compared with the Temple *in her first Glory*, their present Prospect was *in their Eyes as nothing* (d). The Prophet however, bids them go on with Courage, in full

D 2 Assurance

(d) Hag. ii. 3.

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Assurance that God would take care for the Glory of his House (e), and abundantly supply all that Defect of Glory, which they so much apprehended, (f) *For thus saith the Lord of Hosts, (as we read it in our Translation) yet once, it is a little while, and I will shake the Heavens and the Earth, and the Sea and the dry Land: and I will shake all Nations, and the Desire of all Nations shall come, and I will fill this House with Glory, saith the Lord of Hosts. The Silver is mine, and the Gold is mine, saith the Lord of Hosts: The Glory of this later House shall be greater than that of the former, saith the Lord of Hosts, and in this place will I give place, saith the Lord of Hosts.*

THIS some of the Jewish Interpreters would pretend to understand of that third Temple they expect to be built in the days of the Messiah (g), when he shall lead them back into their own Land, and restore them to their ancient Privileges and Possessions. Which is not only inconsistent with the plain Design of the Prophecy, but likewise with the

(e) Hag. ii. 4, 5.

(f) V. 6, 7, 8, 9.

(g) Vid. Menaff. Ben-Israel, de termino vitæ, p. 151.

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the exprefs Authority of their own ancient ^{SERM.} Doctōrs, as well as the concurrent Suffrage ^{XIV.} of many of the modern *Rabbins*. So that we have no need to dispute about their Notion of a future Temple, since it is sufficiently evident, that even altho' that be supposed, yet the words of this Prophecy can no way be applied to it.

AND yet (which is much to be lamented) this Rabbinical Conceit has been but too rashly imitated by some *Christians* (*b*) of great Name and Figure, who excluding the literal Interpretation of this Prophecy, would explain the Temple therein mention'd in a metaphorical and figurative Sense, to denote the *Christian* Dispensation, which is far superior to the *Jewish*, in like manner as the *Christian* Church is spoken of by other Prophets under the Notion of a spiritual Temple, and the Members of it are said in the New Testament, (*i*) *as lively Stones* to be *built up a spiritual House*, and again to be *built upon the Foundation of the Apostles and Prophets*, (*k*) *Jesus Christ him-*

D 3

self

(*b*) D. August. de Civitate Dei, l. 18. c. 48. Cyril. Alexand. Glaphyra in Genes. l. 2. p. 56. item Arias Montanus in loc. & Hospinian. de orig. Templor. c. 3. p. 18.

(*i*) 1 Pet. ii. 5.

(*k*) Eph. ii. 20, &c.

CHRIST's coming before the
 self being the chief Corner-stone, in whom
 all the building fitly framed together,
 groweth unto an holy Temple in the Lord:
 in whom we also are built together for an
 Habitation of God thro' the Spirit. In the
 same sense (I say) would some have us be-
 lieve the Prophet speaks here of the future
 State of the Gospel, under the Metaphor
 of a *Temple* more glorious than the former,
 which answer'd to the Law. Now, what-
 ever typical Reference of this kind might
 be allow'd, yet that is secondary and subor-
 dinate, and that the material Fabrick, which
 was then erecting, must be literally under-
 stood, appears from the manifest Occasion
 and Terms of the Prediction it self.

THE occasion of it was (as I observ'd
 before) the small Hopes the People had of
 Magnificence and Splendor in the Fabrick
 they had begun, insomuch, that if compared
 with the Temple in her first Glory, their
 present Prospect was in their Eyes as no-
 thing. The Prophet however bids them go
 on with Courage, because God would take
 care for the Glory of his House, and provide
 indeed that the Glory of this later House,
 or the later Glory of this House, should
 be

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be greater than the former, i. e. (says the *Jew*) that tho' the Building they were now about, inglorious as it was, should moreover be subject to many Profanations, and at last be utterly destroy'd, after which the People should themselves undergo a long and grievous Dispersion thro' the whole World; yet when the *Messiah* should appear, he should lead them back into their own Land, restore them to their ancient Rights, and rear them a more glorious Temple than they had before. No, says the *Christian*, this matter must be spiritually understood, not to refer to any material Temple, but to mean the Constitution of the *Christian Church*, which is far superior to the *Jewish*, and is elsewhere spoken of in Scripture under the same Metaphor.

BUT where, I would fain know, where was the Encouragement to the *Jews* to proceed in their present Undertaking from either of these Arguments? Was it any reason why this Temple should be built with satisfaction, because that many Ages after it was destroy'd, another far more glorious should be rear'd up in its room? Or would they, who were griev'd at the mean Ap-

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pearance of their building, be encouraged to carry it on, by hearing that in time to come, God would chuse himself a spiritual House not made with hands, and prefer it far to the most sumptuous Fabrick that could be prepared him? Surely, these Arguments have no such Tendency; they dissuade rather than excite, and confirm their mean Notions of the present Temple, rather than raise their Hopes of its future Glory and Magnificence. But the Design of the Prophet was manifestly otherwise: He bade them not be concern'd at the present mean Appearance of the Building, for that God in his due time would fill that Building, which they judg'd so very contemptible, with *Glory greater than Solomon's* could boast of. This cannot surely, without great Absurdity, be restrain'd to any mystical, invisible, immaterial Temple, nor indeed to any material Temple yet to come; but must properly and literally belong to that Temple, which was then in hand. Against this however, not to dissemble any thing, there are two Objections which should briefly be consider'd.

Ob-

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Object. 1. FIRST, it is objected both by *Jews* and *Christians*, Patrons of the Opinions abovementioned, that the Temple meant by the Prophet, is called *the later House*, by a word in the Original, which, they say, is never used to denote the last of two, but always of three things or more.

Ans. I SHALL observe by and by, that the word *later* is not properly join'd by our Translators to the *House*, but belongs rather to the *Glory* of the House. But supposing our Translation were just, yet this Objection is grounded on a palpable Mistake; and so those *Jews* seem to have thought, who do allow the *second Temple* to be intended in this place. Nay, and to that too the Prophet (if this Translation be right) has very clearly determin'd it, when he calls it expressly THIS LATER HOUSE, and not THAT LAST HOUSE, as the vulgar *Latin* Interpreter has inconveniently translated it. Where there is more than one, there may be certainly Priority of Order, and the Names of *former* and *latter* may as justly be applied, where there are but two Temples, as they may be where there are two hundred. Again,

Ob-

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Object. 2. SECONDLY, it is objected likewise, that that which we suppose to be the *Glory* here foretold, did not fall out whilst that Temple stood, which *Zerubbabel* was now building, but after that rebuilding of it by *Herod the Great*, of which *Josephus* gives an account; and consequently that upon our own Principles we are bound to own, some future Temple was intended by the Prophet.

Answer. No w in answer to this it might be said, that some learned Men have entirely rejected this account of *Herod's* Structure (*l*), as a meer Fiction of *Josephus*, or at least concluded that *Herod* did only repair and beautify that which *Zerubbabel* had built. But I confess the Authority of that Historian weighs more with me, especially considering the Gospel it self seems to intimate (*m*) the Temple in our Saviour's days, to have been much more glorious than that built by *Zerubbabel*. Nor can the *forty and six Years*, during which that Temple is said to

(*l*) Villalpand. in Ezech. tom. 2. part. 2. lib. 5. disp. 4. cap. 67, &c.

(*m*) Mark xiii. 1, 2.

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to have been building (n) be so easily ex-plain'd of the Structure, which was raised under the *Persian* Empire, as of this which was begun in the Reign of *Herod the Great*. SERM.
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THE truth is, Men have fancied to themselves formidable Consequences of this Supposition of *Herod's* rebuilding the Temple, which have no real, but only an imaginary Foundation in this Prophecy of *Haggai*; and from thence have been led to fancy (o) that it was renew'd only by Parts and Degrees, not pull'd down at once, and entirely rebuilt. Unnecessary Caution! For the *Jewish* Sanctuary was reckon'd to stand or continue, so

(n) John ii. 20. *Forty and six Years was this Temple in building, and so you find it been in building; for the building was in hand at the very time of this Discourse, and from hence it will be easy to reckon 46 Years backward, to that part of Herod's Reign when it began. Vid. D. Chrysoth. hom. 23. in Joan. Hospinian. de orig. Templor. cap. 3. Bernard. Lamy comment. in barm. 4. Evangel. lib. 3. cap. 1. & Apparat. Chronolog. par. 1. cap. 7. § 3. Nicol. Abram. Pharus vet. Test. lib. 12. cap. 14. Christian. Noldius in historia Idumæ. pag. 84. Herman. Witsius Miscel. sacr. vol. 2. exercit. 11. § 49. See also Prideaux, Connex. of the Hist. of the O. and N. Test. ad annum ante Christum 17. vol. 2. book 9. p. 480. folio. But we shall be deceiv'd, if we expect to find 46 Years of building in the Persian Empire, tho' some have endeavour'd at that way of computation, as may be seen, in Perer. in Dan. lib. 10. p. 529. & alibi. L'Empereur annot. ad Jacbiad. in Dan. p. 189, 190, 191. Reinius in not. ad Godwin. p. 153, 154.*

(o) Vid. præter alios, Grot. de verit. Relig. Christian. lib. 5. § 14.

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so long as it was not destroy'd or demolish'd by their Enemies. To repair, enlarge, beautify, or even to rebuild, was not consider'd as any Interruption or Discontinuance of it; and therefore the Temple thus rebuilt was not to be esteem'd another, but the same continued only in greater Splendor. The Continuation of Worship, in the daily Sacrifice, prevented any need of a new Dedication of the Temple, which had been judg'd necessary in a former Instance, to the same numerical Building, after the Impiety and Profanations of *Antiochus* (p). To this purpose 'tis remarkable that the *Jews*, who make no scruple to admit this Narrative of *Herod's* building, yet never speak of it as a *third* Temple, but include that as well as *Zerubbabel's* under the name of בית שני the *second House* or Temple (q); and when-

(p) *Joseph Scaliger* supposes the Temple to be called the same, either from the Identity of building, or from the Continuation of divine Worship: and therefore *Mr. Selden's* Objection from the Instance of *Antiochus* does not reach him; because then, tho' the Worship were discontinued, yet the building was the same. *Etiam si decies instauratum fuisset Templum a solutione captivitatis, tamen non decem sed unum Templum diceretur: quia ἐν δ' ελεγχισμῷ, & continuatio sacrificii facit ut unum idemque habeatur. Nam dupliciter בית שני id est, domus secunda intelligitur, & ratione structure, & ratione ἐν δ' ελεγχισμῷ. Ubi est ῥε ελεγχισμῷ, ibi nulla est Interruptio.* *Jos. Scalig. de Emend. temp. lib. 6. pag. 535.*

(q) *Vid. Selden de Synedr. lib. 3. cap. 13. § 8.*

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whenever they make mention of בית השני *the third House*, they mean by it that future Temple, which they still expect to be built for them in the days of the *Messiah*. Nay, and to put this matter out of all question, it is farther observable, that *Josephus* himself, upon whose authority this account of *Herod's* Temple depends, had the same notion of the matter (r), and as he called that which was raised by *Solomon* τὴν πρώτην οὐρανίαν *the first building* of the Temple, so he calls that *the last*, which *Haggai* began to build in the second Year of *Cyrus*. The Historian then, it seems, asserts that *Herod* did rebuild the Temple, and yet calls *Haggai's* or *Zerubbabel's* the LAST; and accordingly computes the time, that the LAST Temple stood, not from its rebuilding by *Herod*, but from that second Year of *Cyrus*. From whence 'tis manifest, that he did not look upon *Herod's*, tho' a new Building, as a *third* Temple. And what should forbid us to explain the Prophet *Haggai* in the same sense, and understand him foretelling to his Countrymen, for their Encouragement, that their

Messiah

(r) De Bel. Jud. l. 7. c. 10. al. 27.

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Messiah should appear in Person, to make them ample amends for the Absence of the *Shechinah*, and fill their Temple with *Glory* greater than ever *Solomon's* could boast of, before it should any more be, as it had lately been, demolish'd by their Enemies?

NAY, it may be added, (which has not generally been consider'd) that the Temple, thro' the whole time of its Duration, from its first Erection by *Solomon*, to its final Destruction by the *Roman* Army, as it stood in the same place, and was directed to the same Ends of the Levitical Worship, so it seems, in the account of the Prophet, to be *one* and the same *House*. And accordingly the Opposition of *former* and *latter* should not be applied to the *House* (as it is in our Translation) but rather to the *Glory* of the *House*. It should not be said—*the Glory of this later House, shall be greater than of the former—but—the later Glory of this House, shall be greater than the former* [Glory.] Thus much seems to be reasonably collected from the Style of the Prophet at the 3^d Verse—*Who is left among you, that saw THIS HOUSE in her first (or former) Glory? And how do ye see IT now? THIS HOUSE* therefore is the *Jewish Temple*,

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Temple, whether built by *Solomon*, or by *Zerubbabel*: and if *Solomon's* Structure, tho' long since demolish'd, were included in that Character, what should hinder but that *Herod's*, in future times to be erected, might be included in it too? So that the Prophet considers the Temple as one, but in different Estates, and promises that this *latter* Estate should be more glorious than the *former* had been. Let us see how this is found in fact.

SOME of the *Jews*, who do admit the second Temple, *viz.* that built after the Captivity, to be intended in this Prophecy, lest they should hereby be obliged farther to confess that the *Messiah* is already come, have studied to account for the *Glory* here foretold either from the Magnificence or Duration of the Building. As to the first of these, tho' they allow indeed that the Structure rear'd under the conduct of *Zerubbabel* was inferior to that of *Solomon*, yet they boast of *Herod's* Temple as exceeding all the Buildings that had ever been before it. But alas! till they shall produce for this some better than their own Authority, Men far distant in time and bias'd to one side of the question, we must desire to be excused, if

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we can give no credit to this improbable Assertion. The Riches and Splendor of King *Solomon* we well know, his absolute and independent Power and Authority, his great Credit and Interest with the neighbouring Princes, and the long and sumptuous Preparations which his Father *David* had made for his building of the Temple. But which of all these Circumstances can agree to that little upstart King of *Jewry*, deputed only by the *Roman* Emperor, and limited therefore in his Power as well as his Revenue? Let their own Historian speak the sense which the *Jews* at that time had of this matter (*s*). They were unwilling (he tells us) that *Herod* should rebuild the Temple, lest he should never be able to finish it again. And tho' he did afterwards perform beyond their expectation, and indeed beyond what *Zerubbabel* had done before him, yet it can never be imagined that he, of whose Abilities they (who must know much of his Circumstances) shew'd themselves so jealous, should be able to excel that magnificent and glorious Fabrick, which King *Solomon* had rear'd?

NEITHER

(*s*) Joseph. Ant. Jud. l. 15. c. 14.

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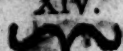
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NEITHER again is the *Glory of this latter House*, or the *later Glory of this House*, to be sought in its Duration. For altho' we should allow (as indeed very well we may) that there was a greater difference between them in this respect, than that trifling Space of ten Years, as the *Jews* compute it: yet how mean a Notion must they have of Prophecy, who can imagine this to be the boasted *Glory* here foretold in such lofty and magnificent Expressions? For was this an Event worthy the *shaking of all Nations, the Heavens and the Earth, and the Sea, and the dry Land*, only that this Building might stand a few Years longer than the former? Was this that *Desire of all Nations* that was to *come*? or could the *House* be said this way to be *fill'd with Glory*? Much less then could this make it preferable to the admirable Structure of King *Solomon*, or compensate for the Meanness of the Building and its Utenfils, the many Profanations to which it was exposed, and the Absence of some of the most distinguishing Privileges of the former Temple, according to the Accounts given of this matter by the *Jews* themselves: as having now no more the

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sacred Fire to consume their Burnt-Offerings, no more the Oracle of *Urim* and *Thummim* in the Breast-plate of the Priest, no more the divine *Shechinah* between the *Cherubim*, nor the Ark of the Covenant in the most holy Place, those sacred Symbols of God's more immediate Presence.

THE Phrase of FILLING *this House with Glory*, has an especial reference to those ancient Phrases, whereby the *Glory of the Lord* is said to have filled the Tabernacle (*t*), or the Temple (*u*), when the divine *Shechinah* appear'd in a most eminent manner, and God descended in a Cloud. And now that ancient *Glory* was withdrawn, the *greater Glory* with which *this House* was to be fill'd, must be proportionably understood to consist in some other more sensible and conspicuous Appearance of the divine Majesty; and how should that be, but in the Advent of the promised *Messiah*? He therefore must be the Person here designed, under the Character of the *Desire of all Nations*, which suits well with those other Descriptions of him, that were given

(*t*) Exod. xl. 34. 35.

(*u*) 4 Kings viii. 11. & Chr. v. 14. & vii. 1, 2. Ezek. xliii. 5. & xlii. 4.

Second Destruction of the Temple. 51

out from the beginning. When he was ^{SERM.} promised as the *Seed of the Woman* (x), ^{XIV} bruising the Serpent's Head, it was intimated that he should be the Deliverer and Rescuer of Mankind from the Tyranny and Usurpation of their common Enemy. And when he was afterwards promised as the *Seed of Abraham*, in whom *all Nations* should be *blessed* (y), there was then an express mention of the universal Benefit of his Redemption. When his Descent was limited to the Tribe of *Judah*, it was still foretold that *to him* should *the gathering of the People* [or the Nations] *be*, their *Desire* or *Expectation* (z), as the Version of the LXX significantly renders it. And when it was yet more precisely limited to the Royal House of *David*, his Kingdom was represented to be universal, *reaching even from Sea to Sea, and from the River unto the Ends of the Earth* (a), that *all People, Nations and Languages* should *serve him* (b), whilst he was *given for a Light to the Gentiles, and for Salvation unto the Ends of the Earth* (c), to be an *Ensign* or *Standard*

E 2

(x) Gen. iii. 15.

(y) Gen. xxi. 12.

(z) *ἡ συνάγωγα τοῦ λαοῦ*.

Gen. xlii. 10.

(a) Psalm lxxii. 8.

(b) Dan. vii. 14.

(c) Matt. xlii. 6.

SERM. of the People, to which the Gentiles should
 XIV. seek (d), and all Nations should flow unto
 it (e). After all this, there can be little doubt
 but this Unity of Character should lead us to
 conclude that the Desire of all Nations in this
 Prophecy, is a natural Description of the same
 illustrious Person, in whom all Nations were
 to have so great an Interest, that they could
 not but be supposed to desire and expect him
 earnestly, when they should come to have a dis-
 tinct Knowledge, and clear Revelation of him.

THE Jews indeed, who understand this
 Prediction of the outward Ornaments of the
 Building and its Utensils, would confine
 this Phrase to denote the precious or de-
 sirable things of every Country, when all
 Lands should supply whatever they had va-
 luable or ornamental, to beautify this place
 of the Sanctuary of God, and to make the
 place of his Feet glorious. And it cannot
 be denied, but by help of other words put
 in construction with it (f), it may some-
 times

(d) Isaiah xi. 10. (e) Isaiah ii. 2. Mic. iv. 2.

(f) As כלי חמדה Vessels of Desire, i. e. precious Vessels
 or Implements. 2 Chr. xxxii. 27. & xxxvi. 10. Jer. xxv. 34.
 Hof. xiii. 15. Nah. ii. 10. ארע חמדה the Land of Desire,
 i. e. pleasant or delightful Land. Pl. cvi. 24. Jer. iii. 19. Zech.
 vii. 14. But it is to be observ'd that in these cases the word
 join'd with חמדה is put in regiment, whereas in the Text
 we are considering חמדה it self is in regiment, and there is
 great difference in the form of Expression between saying the
 Desire of Nations and Nations of Desire.

33

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fitions

(b) 2 Chron. xxi. 20.

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sitions to his Memory. And how natural is it then to suppose, that the *Messiah*, who was to have an universal and most prosperous Empire over the whole World, should here be described under the Character of *the Desire of all Nations* (tho' not actually known to them) since all must needs wish for such Improvement as he only could and would give in due time; in like manner, as *the earnest Expectation of the Creature*, (or Heathen World) is elsewhere said to wait for *the Manifestation of the Sons of God* (bb).

So justly might he be mentioned, by this Prophet, for the Object of *Desire* to all Nations, as well as to the Jews by *Malachi*, where his coming to his Temple is again predicted. *The (i) Lord whom ye SEEK* (says he) *shall suddenly come to his Temple, even the Messenger of the Covenant whom ye DELIGHT IN, saith the Lord of Hosts:* which many of the (k) Jews understand of the *Messiah* in Person, and *Abarbanel* (l) admits the former Clause to mean the *Sherchinah*, or divine Glory which was then wanting, tho' he would unnaturally confine the other to the King of Persia. THE

(bb) Rom. viii. 19. (i) Mal. iii. 1. (k) Vld. R. D. Kimchi, Comment. ad loc. (l) Apud Porock, in loc.

Second Destruction of the Temple. 55

THE Privilege which is here promised SERM. XIV. at his coming, as the great Ground of such Delight and Expectation, is the same upon which the other Prophets have frequently insisted, and which in a former Discourse I had occasion to explain, as a main Characteristick of the Days of the *Messiah*, namely that *Peace* and Tranquillity and flourishing Estate, which is foretold as the great Advantage of his Government.—*And in this place will I give Peace, saith the Lord of Hosts.*

So great a Change was not to be effected without much Agitation and Commotion; but the State then introduced, being to be stable and perpetual, it is added, that this Commotion should be yet but *once*.—*Yet once, it is a little while, and I will shake the Heavens and the Earth, and the Sea, and the dry Land. And I will shake all Nations, and the Desire of all Nations shall come, &c.* From whence the Apostle to the *Hebrews* very rationally argues for the Perpetuity of the Gospel-State. *And this word (says he) yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things*
E 4 *which*

SERM. which cannot be shaken may remain (m) :
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~ i. e. it argues this to be the last Concussion, and consequently shews that what was now introduced must be stable and perfect, as being to be changed no more. Which is what the Prophet *Isaiah* had foretold yet more expressly;—(n) *the new Heavens and the new Earth which I will make, shall remain before me, saith the Lord.* Wherefore very rationally proceeds the same Author to the *Hebrews* to call the *Christian Dispensation a Kingdom which cannot be moved.*

ALL this the Prophet *Haggai* foretels should be accomplish'd within the time of the continuance of the second Temple; as it was in those general Commotions of the World which preceded the Erection of the *Roman* Empire, and in the ensuing Publication of the Gospel-Scheme. And after such Accomplishment the Prophet *Daniel* has foretold, that the *Jewish* State and Polity should then be overturn'd, the City and Temple of *Jerusalem* entirely demolish'd. The *Roman* Army, laying all about them waste and desolate, and putting an end to the

(m) Heb. xii. 27.

(n) *Isaiah* lxvi. 22.

Second Destruction of the Temple. 57

the *Mosaick* Services, without leaving so SERM. XIV. much as *one Stone* of the Temple to lie upon another, was emphatically that *Abomination of Desolation* spoken of by Daniel the Prophet, standing in the holy Place: Which since it could not come, before the *Desire of all Nations* had appeared, and was soon to follow him, does bear a signal Testimony to the Truth of the *Christian* Religion, giving proof at once that the *Messiah* is already come, and that the time for his coming is the same in which our *Jesus* did actually appear.

BUT tho' this be a Character from whence the coming of *Christ* may be demonstratively argued *ex post facto*, since those Events have happen'd, which were not to fall out till after his appearing; yet it does not so directly point out the Circumstance of his appearing, as to give ground for fixing on any one Person, if there should be different Pretenders, or for naming beforehand the precise Article of time in which he should appear. This therefore is added by the Prophet *Daniel*, that *seventy Weeks* were determined for this purpose, sixty nine of which were to pass, before the *Messiah* entered

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entred on his Office, and in the last, he should confirm his Covenant, and be cut off in the midst of it himself. But so express and celebrated a Prediction will deserve to be stated in a Discourse by it self.



SER.

the precise Article of time in which he should appear. This therefore is added by the Prophet Daniel, that seventy Weeks were determined for this purpose, sixty nine of which were to pass before the Messiah

came

SERMON XV.

PREACH'D

OCTOB. 4. 1731.

CHRIST's coming in the fourth
Monarchy, and within Seventy
Weeks.

The Second SERMON on this Text.

Matt. xxiv. 15.

*When ye therefore shall see the Abomina-
tion of Desolation, spoken of by Daniel
the Prophet, stand in the holy Place,
(whoso readeth, let him understand.)*

IT has already been observ'd how the
shocking Dispensations of the *Baby-
lonish* Captivity, and Downfal of the
Family of *David*, had an immediate
Recompence in a great Addition to the Light
of Prophecy, and more punctual Predictions

of

SERM. of the Reign and Advent of *Messiah*.

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These were observ'd to consist chiefly in three Particulars, *viz.* (1.) That it should be before the Destruction of the second Temple, (2.) That it should be within such a precise number of Years: and, (3.) After the preaching of a certain Messenger, to make all fit Preparations for the Introduction of so great a Saviour. The two first of these are pointed out in that Prophecy of *Daniel*, which our Saviour refers to in the Text. But in regard the former Character is still more expressly contain'd in the Prophecy of *Haggai*, I chose to insist more fully upon that, and made it the principal Subject of my last Discourse. What we meet with in *Daniel* to the same purpose, may be farther explain'd, when we proceed to the next Character of the *Messiah's* coming, that it should be within such a precise number of Years.

THERE are two Methods made use of by this Prophet, for settling the time of the *Messiah*, the one more general and comprehensive, the other more precise and determinate. By the first I mean that Description, which is given in a twofold Prophecy, (namely

(namely in (a) *Nebuchadnezzar's Dream* of *SERM. XV.* the *Image*, and in the Prophet's Vision of the *Beasts*,) of four successive *Kingdoms* with which the Church of God should be concern'd; under the last of which another *Kingdom* should be erected by the *God of Heaven*, which, tho' it might be suppress'd and diminish'd for a while, yet in the End should subdue all Power to it self, and endure throughout all Ages. Some of these Particulars are farther explain'd or confirm'd in other *Partts* of *Daniel* (b). And whoever shall attentively compare these Passages with the Histories of following times, will find such evident Characters of the *Chaldean*, *Persian*, *Grecian*, and *Roman* Kingdoms, and of the *Christian* Dispensation commencing under this last, and putting a final Period to all, that he will not fail to conclude, that a Prediction so punctual in its Circumstances, and so exactly fulfilled in the Event of Things, is a most weighty Argument for the Truth of our Religion, a Demonstration, from Experience of what is past, for the Truth of what is still expected.

N O R

(a) *Dani* ii. 31, &c. — vii. 3, &c. (b) *Dan* viii. 3, &c. — xi. 2, &c.

SERM. XV. **NOR** indeed do the Adversaries of *Chri-*

stianity themselves by any means appear insensible of the Moment and Conclusiveness of this Argument: Which has made them so solicitous of late to depreciate the Credit of this Prophecy, by bringing down *Daniel* to a lower Age (c), when a great part of what is here mention'd as future, had actually occur'd, and some popular Expectations were begun of that *Messiah*, of whom (as these Novelists pretend) the more ancient *Jews* were ignorant. They have indeed the Concurrency of some of our own Expositors for applying those Passages which we usually understand of the Conquest of the *Romans*, to the earlier Desolation and Outrage of *Antiochus*. But so long as *Antiochus* himself is confess'd posterior to this Prophet, the Authority of the Prediction will be incontestable, and the Dispute about Interpretation may be more easily adjusted. And since the Attempts to bring the Prophet lower, have been lately baffled by an eminent and learned (d) Prelate; who has at the same time demonstrated the fourth Kingdom

(c) Scheme of Lit. Proph. Chap. v. § 6, 7, 8.

(d) Bishop Chandler's Vindication of his Defence of Christianity, Vol. I.

Kingdom to be the *Roman*, and consequently later than *Antiochus*: I conceive it will be needless to add any thing on that Subject, till our Adversaries shall have thought of something to offer in reply.

UPON this foot then the Prophecy of the *four Kingdoms* will stand as an invincible Argument on the side of *Christianity*, pointing out the creation of the *Christian Church* during the last of them, which should continue to the end of Times, and triumph over all its Adversaries and Oppressors.

BUT tho' this Prediction will fix the coming of *Christ* to the Days of the *Roman Empire*, there is yet another in the same Prophet which does more directly point out the period of Time in which he should appear, and after which the Holy City should undergo its last and final desolation, to endure till that *consummation* of Ages, to which the glorious Restoration of *Israel* is refer'd, and their Incorporation into one body with the Faithful gather'd out of all Nations.

IT was upon the point of the Expiration of the seventy years of Captivity at *Babylon*,

that

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that (e) Daniel recollecting the Promise made by Jeremy, applied himself by humble Prayer to God, that he would not (f) defer the fulfilling of that Promise, but cause his face to shine upon his Sanctuary, and the City, which was called by his name (g). The God that heareth prayer, was not unmindful of his humble request, but, while he was yet speaking, sent the Angel Gabriel (h), not only to assure him of the intended Restoration, but withal to open farther in what Age the Messiah was at last to be expected, and what Miseries should then befall the Jews for their rejecting him. For so his Words are read in our Translation, (i) — *Seventy Weeks are determined upon thy People, and upon thy Holy City, to finish the Transgression, and to make an end of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the Commandment to restore and to build Jerusalem, unto the Messiah the Prince*

(e) Dan. ix. 2.
(h) V. 21.

(f) V. 19.
(i) V. 24. &c.

(g) V. 17, 18.

Prince shall be seven Weeks; and threescore and two Weeks the Street shall be built again, and the Wall, even in troublous times. And after threescore and two Weeks shall Messiah be cut off, but not for himself: and the People of the Prince that shall come, shall destroy the City, and the Sanctuary, and the End thereof shall be with a Flood, and unto the End of the War, Desolations are determined. And he shall confirm the Covenant with many for one Week: and in the midst of the Week he shall cause the Sacrifice and the Oblation to cease, and for the overspreading of Abominations he shall make it desolate, even until the Consummation, and that determin'd shall be pour'd upon the desolate.

THE Person who is here described under the joint Titles of *Messiah the Prince*, at the 25th Verse, and under each of those Titles separately in the Verse following, I take to be no other than that great Deliverer, whose Office and Character had been gradually unfolded by the former Prophets. The *Nagid* (ii), the Prince, Leader or chief Ruler is a Title by which the Prophet *Isaiah*

(ii) *Isaiah* iv. 4.

SERM. had formerly described him. And the Au-
^{XV}
 thor of the Book of *Chronicles* (k), who
 wrote after the time of *Daniel*, has spoken
 of him under the same Character, with a
 plain Reference to *Jacob's* Benediction,
 which engages for the Continuation of the
Jewish Polity, till this *Nagid* should appear.
 And then for the other Title of *Messiah*,
 or the *Anointed*, tho' it be elsewhere applied
 to other eminent Persons, upon account of
 their *Uction* or Designation to some high
 Office, and to set them forth as Types of
 that more eminent one to come; yet being
 used (as it is here) emphatically and by way
 of Distinction, it can reasonably be refer'd
 to none, but that more eminent one him-
 self, whom the *Jews* from that time appear
 to have expected under no Character so much
 as that of *Messiah* or the *Christ*. This, I
 take it, must be grounded on the Prophecy
 which we are now considering, there being
 no other Passage in the Old Testament,
 where that Title is specially and singly attri-
 buted to him, excepting one place in the
Psalms (l), which seems to be of later Date,
 and

(k) 1 Chron. v. 2.

(l) Psalm lxxxix. 51. עקבות משיח.

and therefore to use or apply the word in SERM.
XV.
Imitation of this Prophecy of *Daniel*. Besides the Things which are here foretold of this *Messiah Nagid*, that he should be cut off, and that the *Jews* should be no more his *People*, but another *People* be surrogated in their room, called here the *Nagid's People that shall come (m)*, or his future *People*, are no other than what we find mentioned by other Prophets, with respect to the Son of *David*, as may be collected from what I have already offer'd in some former Discourses.

Nor are they who contend for any other Interpretation, either agreed with one another, or consistent with themselves in the fixing of this Character. Sometimes it is allowed that *Messiah the Prince (n)*, in the 25th Verse, is some extraordinary anointed

F 2

Person,

(m) The two Phrases *וְאֵין לִי* and *וְאֵין לִי* have been very differently understood by Expositors. But if we take the *Nagid* here, to be the same Person as in the Verse before (which seems most easy and natural,) and explain this Passage by other Prophecies, which speak of the Rejection of the *Jews*, and the calling of the *Gentiles*, it will then appear reasonable to supply the word *וְאֵין* in the first Clause, and make *וְאֵין* in the last refer rather to *וְאֵין* than to *וְאֵין*; from whence this Sense will arise, that the *Jews* should not be his *People*, but the *Romans* or *Gentiles* should come to be the *People of the Nagid*. See *Mede's Works*, Book III. p. 704, 705.

(n) Sir John Marsham.

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to be *cut off*, in the next Verse, is not the Character of any singular Person, but attributed to the Temple and Priesthood, which is said to be *cut off*, *i. e.* broke or interrupted by the Profanation of *Antiochus*. What else is this, but to be enslaved to an Hypothesis? to vary the meaning of a word, (as it were) in the same Breath, without Ground or Authority. At other times it is allow'd that singular Persons were intended in both Verses, but that they are different Persons neither living in the same Age nor Country. (o) *Messiah the Prince* shall be *Cyrus* or *Zerubbabel*, or *Jeshua* the High-Priest. *Messiah* to be *cut off* shall be *Agrippa minor*, the last of the *Jewish* Kings. And the *Nagid* or *Prince* mention'd afterwards shall be *Titus* at the head of the *Roman* Army marching up to the Destruction of *Jerusalem*. In this last indeed they have the Concurrence of some good Expositors, who differ from them in the other Characters. Nor shall I stay to dispute that with them, being content at present to observe, that it is plainly impossible by any Computation

(o) *Mcnaasse Ben-Israel*.

tation of these Weeks to point out *Cyrus*,
or *Zerubbabel*, and that *Agrippa* could not
possibly be the *Messiah cut off*, because he
really survived the sacking of *Jerusalem*,
and enjoy'd the Favour and Protection of the
Romans.

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MEAN while I do gladly accept of this
Concession made by *Jews* and *Judaizers*,
that the Desolation here foretold was that
effected by the *Roman Army*, and not the
Profanation of *Antiochus*. And thus much
indeed may be necessarily collected from the
Terms of the Prediction. For however the
Abomination of Desolation, or the *Wing*
of Abominations making desolate, may be
reasonably understood of an Army of Ido-
laters, with the Images of their Idols painted
on their Colours, and is accordingly by this
Prophet, in another Chapter (p), as well as
by the Author of the Book of *Maccabees* (q),
applied to the Army of *Antiochus*; yet in
the Text before us, it must be understood of
some greater and more lasting Desolation,
than that which continued but three Years
and an half, and then neither demolish'd the
City nor Temple, nor drove out the Inha-

F 3

bitants;

(p) Dan. xi. 31.

(q) 1 Macc. i. 54.

SERM. bitants, it must be understood of such a De-
 XV. solation as should endure until the Consum-
 mation, and that determined, shall be poured
 upon the Desolate, or Desolators. And what
 other should this be but the Desolation of
 the Roman Army, which has lasted now for
 well nigh 1700 Years; and therefore we may
 reasonably suppose will last on to that time of
 Consummation, when the calling of the
 Gentiles shall be full and compleat, the Ene-
 mies of the Church shall be destroy'd, and
 the Jews shall be receiv'd again into God's
 Grace and Favour.

OUR blessed Saviour, in speaking of
 it here as future, [*When ye SHALL see
 the Abomination, &c.*] has taught us that
 it was not then understood to have been
 compleated in the Days of *Antiochus*. Had
 it been so understood, his Auditors had easily
 Objected to the Ground of his Discourse. But
 whilst they allow'd it to be future, this was
 beforehand a Presumption in his favour, and
 the Event afterwards falling out so exactly
 agreeable to his Prediction, affords a very
 strong and insuperable Argument for the
 Truth of his Interpretation. Accordingly
 St. Luke, in representing this Discourse of
 our Lord, has more clearly express'd the
 matter

matter to our purpose, paraphrasing (as it ^{SERM.} were) the words of Daniel—*When (r) ye* ^{XV.} *shall see Jerusalem compassed with Armies* [mark here *Daniel's Wing* or overspreading of Abominations] *then know that the Desolation thereof is nigh—And (s) they shall fall by the Edge of the Sword, and shall be led away captive into all Nations; and Jerusalem shall be troden down of the Gentiles, until the times of the Gentiles be fulfilled.* And what now are these but the Prophet's times of *Consummation*?

ALL these are such Characters as do strongly argue for the *Christian Exposition*: And yet to these it may be added, that the Benefits here promised are such as do clearly point out the Offices of the *Messiah*, and cannot be with any Propriety ascribed to any one besides. Whom else may we expect but the *Lord our Righteousness*, who is at the same time that *righteous (t) Servant* that is to *justify many*, and to *bear their Iniquities*: I say, whom else may we expect to *finish the Transgression*, and to *make an end of Sins*, by *making Reconciliation for Iniquity*, and *bringing in everlasting*

F 4 *Righteousness?*

(r) Luke xxi. 20.

(s) V. 24.

(t) Isaiah liii. 11.

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Righteousness? Who else should cause the Sacrifice and the Oblation to cease, that there should be no more occasion for the ritual Service of the Law, but he who made himself an Offering for Sin (u), and so perform'd that Expiation in Verity, which the legal Expiations could but faintly shadow out? (x) Who else can be supposed to seal up Vision and Prophecy, but that illustrious Person, who is the principal Subject of the Prophetick Writings, and in whose coming therefore they would be sure to find their Accomplishment? Lastly, who is that most holy here said to be anointed, but the same who in the Verses following is emphatically stiled the Messiah or Anointed, and whom the Prophets have described as being anointed of the Lord, to preach the Gospel or good Tidings unto the meek (y).

THIS last Clause indeed the Jews contend should be understood of a material *Unc-tion* (z), and that not of a Person, but a place, viz. the inmost Sanctuary, which used to be distinguish'd by the same Title of *Holy of Holies*, or the *most Holy*. In which,

(u) Isaiah liii. 10. (x) See Sermon XX. (y) Isaiah lxi. 1, Luke iv. 18. (z) Vid. Wagens. Tela ign. Satan. in Mantili. p. 638.

I think, they are less unreasonable than a Countryman of ours (a), who contends for the Application of the same Character to the whole Temple and Priesthood, which never were distinguish'd by that Name, as being dedicated anew, after the three Years Profanation of *Antiochus*. But then because the want of the holy anointing Oil is reckon'd by the *Jews* among the Defects and *Desiderata* of the second Temple, to avoid this Difficulty, they understand the *Sanctuary* here to be *anointed*, to belong to that third Temple, which they expect hereafter in the Days of the *Messiah*. In answer to which I need only reply at present, that as it will be impossible for them to fix on any Computation of time, which will suit with that Hypothesis, so it is plainly nothing else but the desperate Refuge of a bad Cause, and which would draw with it this most terrible Consequence, that there is yet another Desolation and Captivity to be expected, subsequent to the building of that other Temple, and which must endure 'till the Consummation.

I

(a) Sir John Marsham, Chron. can. p. 571.

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XV.

I SHALL just add, that our Notion of this Prophecy will not be at all weaken'd, if we should here follow the Opinion of some *Christian* Expositors, that as the *Holy of Holies* was the real Title of the *Jewish* Sanctuary, so it may here be taken typically, either for Heaven it self (*b*), which our High Priest is entred into, and has prepared for us, which answers to *Moses's* (*c*) consecrating the typical Sanctuary with Oil : or else for the *Christian* Church (*cc*), which *Christ* has anointed, *i. e.* consecrated in the room of the *Jewish*, by his Blood has purchased, and by his Grace directs. But however these Opinions be both pious and probable, yet in regard that that illustrious Person, who is the general Subject of all the Prophets, has in the Verses following the Title of *Messiah*, I would choose to explain this Phrase by an Allusion to the same Character, as speaking of the *Unction* of that *most Holy* one.

BEING convinced then by all these Considerations, that this most signal Prophecy of *Daniel*, refers to the time of *Christ's* coming or appearance in the Flesh,
it

(*b*) Jun. & Tremel. (*c*) Exod. xxx. 26. (*cc*) Constant. L'Empereur in Annot. ad Jachiad. in Dan. p. 187, 188.

it remains that we examine a little briefly in-SERM
to the Period of time prefixed or determined XV.
for this great Occurrence. And this the
Angel has described by *seventy Weeks*:—*se-*
venty Weeks are determined upon thy People,
and upon thy holy City. A Course of seven
Days, which brought on the ordinary Return
of the Sabbath, is usually reckon'd for a
Week, and from its first Institution among
the People of God, has been drawn into
Practice by other Nations. But besides this
short Revolution of Days, the *Jews* had
a proportionable Revolution of Years pre-
scribed in their Law, from whence e-
very seventh Year was esteem'd a *Sabbath*,
and the whole seven together would be fair-
ly entitled to the Name of a *Week*; of
which also there may seem to be some Foot-
steps in profane Authors (*d*). The former
of these, which is the vulgar *Week*, can never
suit the Computation of this Prophecy. The
Events foretold are too great and important,
nor is there any thing in History to answer
them, within that short Pittance of time,
which would be supposed by such Interpre-
tation.

(*d*) Duodecimam Annorum Hebdomadam, Aul. Gell.
Noct. Att. l. 3. c. 10.

SER. M. tation. And therefore Expositors, with one
 XV. Consent, have allowed the other sort of
 Weeks to be intended in this place; which is
 both agreeable to the Prophetick Style, in which
 it is usual to count a Day for a Year, and
 seems to be intimated by the Prophet *Daniel*
 himself, when speaking of the vulgar Week,
 he terms it a *Week of Days* (e), as it were
 on purpose to distinguish it from the other
Week of Years in the foregoing Chap-
 ter.—Now seventy Weeks, or seventy times
 seven Years, amount in the whole to 490
 Years; or if you chuse, according to a learned
 Writer (f) upon this Subject, to reduce
 them to *Jubilees*, there may be one Year
 added for every *Jubilee*, i. e. ten in all,
 which will bring the Computation to 500
 Years.

THESE Weeks now were to be com-
 puted from the going forth of the Command-
 ment to restore and to build Jerusalem, i. e.
 from the Promulgation of some royal E-
 dict (g) to grant leave for the return of the
Jews, and the rebuilding of their City. But
 as there were four different Edicts of the
 Kings

(e) Dan. x. 2. (f) Mr. Lancaster's Chronological Essay.

(g) So רב רצ is used Esth. i. 19. and the word רב is
 elsewhere put for a Royal Edict. 2 Chron. xxx. 5. — xxxi. 5.

Kings of *Persia*, which concern'd this Re-^{SERM.}
 stauration of the *Jews*, the first by *Cyrus*,^{XV.}
 the second by *Darius*, and two more by
Artaxerxes, it has been greatly controverted
 among learned Men, which of these should
 be the *Epocha* of *Daniel's Weeks*, from
 whence we are to reckon to the time of the
Messiah. Again, as there was more than
 one Emperor of the same Name among the
Persians, it has likewise been a matter of
 doubt, what *Darius* might be meant in the
 sacred History, whether *Hystaspis* or *No-*
thus, and what *Artaxerxes*, whether *Lon-*
gimanus or *Mnemon*. Moreover, as this
 Computation is not made by Years, but by
 Weeks or Sabbaths of Years (*b*), it may also
 be question'd, whether they should take rise
 immediately from the Promulgation of such
 Edict, or rather be postponed till the Obser-
 vation of *Sabbatic Years* was duly restored,
 and from thence computed to the Term of
 their Completion. Farther, as the Angel in
Daniel has divided his Period into the distinct
 Intervals of seven Weeks, sixty two, and
 one, it has been likewise question'd, whether
 he means they should be all number'd in one

(b) See Mr. *Lancaster*.

SERM. continued and immediate Succession, or
 XV. whether it might not be equitable to suppose
 an Omission for some Years between those
 several Intervals. Once more, as to the Con-
 clusion of the Weeks, it may also be dis-
 puted, whether they should terminate in the
 Birth or Ministry, or Excision of the *Messiah*,
 or be so extended, as to take into the
 last Week, the Overthrow and Demolition
 of *Jerusalem*.

THESE are such Difficulties as may rea-
 sonably create some Variety of Opinion, and
 lead the Men of Learning and Enquiry into
 different Schemes of Computation. And
 as it would be a matter of too great length,
 to enquire into the Merit of these Contro-
 versies, which have been fully debated al-
 ready by very able Pens; so I think the main
 of the Argument would not be greatly af-
 fected by the Issue of such Enquiry, so long
 as we are allowed, what has been shewn be-
 fore, that the coming of *Messiah* was meant
 to be pointed out by this Period. For what-
 ever be determined about those other Ques-
 tions, thus much is certain, that the Date
 of this Prophecy must long since have ex-
 pired, that more than two thousand Years
 have

have pass'd since the Commencement of it, and that the Term of it's Completion would fall much about that Age of the World, which the Gospel History assigns to the Life and Sufferings of *Jesus*: that the Excision of *Messiah* should be follow'd by the final Desolation of *Jerusalem*, and if both did not fall within the seventy Weeks, yet neither could be long after them.

I know not what Credit may be given to *Grotius's* (i) Report of one Rabbi *Nehumias* declaring, about fifty Years before our Saviour, that the time prefix'd by *Daniel* for his coming, could not possibly be defer'd longer than fifty Years. But it appears evidently from the Books of the New Testament, from *Josephus* and the *Pagan* Historians themselves, that the *Jews* about that time, and from thence to the sacking of the City, expected his coming with the greatest Impatience. In the utmost Distresses of the Siege, they look'd for him to prevent the Miseries which threatned them (k), and derived their Courage under those Extremities principally from the Promises which had

been

(i) Grot. de Veritat. l. 5. § 14.

(k) Menasse Ben-Israel de Term. Vit. p. 275.

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XV.

been made of his appearing before the final Overthrow and Dissolution of their Government. But when they saw the sad *Catastrophe*, without finding their Expectations answer'd, they appear to have been left in the darkest Doubt and Hesitation, they became an easy Prey to the Cunning of Impostors, and their celebrated *Akiba* himself (*l*), not able to resist the bold Pretensions of *Barchochab*, fell with many others of his Countrymen into most fatal Errors; and whilst he blindly discredited the true *Messiah*, found it necessary to embrace a false one. With what an Air of Desperation was that Complaint (*m*) made anciently among them, that all the Characters of Time were compleated, and yet the *Son of David* was not come! And if of late they have refused to abide by the old Interpretation of their Prophecies, they do yet in effect but give up their Cause, and confess the time to be expired for his Advent, when they pronounce a solemn Curse (*n*) on those who shall presume upon a Calculation, destroying hereby the very End

(*l*) Vid. Othonis Hist. Doctor. Misnicor. p. 109.

(*m*) Vid. Cocceii Considerat. Respons. & Quæst. Jud. p. 222.

(*n*) Cocceius ut supr. p. 332. אמרו חכמים חפץ
רוחם של מחשבי הצי

Maim. Hal. Melac. c. 12. §. 2.

End of such Predictions, and giving just ^{SERM.} reason to suspect that their present Belief ^{XV.} is not consistent with those ancient Promises upon which it should be founded. For to what End should God acquaint his People with this time of their Salvation, but for their Use and Benefit, to teach them to rejoice in the Continuance of their outward Privileges, and ardently aspire after those more glorious and spiritual ones to be enjoy'd under him, to expose the Folly of all vain Impostors, and point out more directly the real Object of their Hopes and Expectations? And should they then neglect to improve his Mercy to this gracious End? Should they not advance their Hopes, as that time drew nearer on, and believe in him as their promised *Messiah*, in whose Advent (without any Rival) it was finally completed?

IF then upon the best Calculation we can make, we find the time to be expired (and that, I judge, will appear whatever Scheme we take) from hence we are to collect, that the Promise is fulfill'd, that the *Messiah* has surely made his Appearance upon Earth, and answer'd what was written of him by

SERM. the ancient Prophets. If he was *rejected*
^{XV} *and despised of Men*, yet the fault was en-
 tirely their own; God was not therefore
 slack concerning his Promise, because they
 were ungrateful, and despised the Benefit.

'TIS but a weak Evasion which the *Jews*
 have to offer us in this particular, that their
 Sins are the occasion of this Delay, and that
 the *Messiah* had undoubtedly long since ap-
 pear'd, had they but been in fit posture and
 disposition to receive him. The Promises
 of his coming have manifestly no such Li-
 mitation to confine them. The Period of
 Time was *precisely determin'd* in the Angel's
 Phrase; and the Wickedness of the People
 was so far from being counted a Lett or Im-
 pediment to his appearing, that the Prophets
 have most clearly foretold the Vices of that
 Age in which he should appear, and the vile
 Indignities they should not stick to offer to
 their Lord and Saviour. *Abarbanel* (o), who
 states this Notion of a conditional Advent of
Messiah, is very little consistent with him-
 self, when he admits, that tho' this Con-
 dition of Repentance be not fulfill'd, yet
 he

(o) Abarb. de cap. fid. c. 14. vid. & Vorstii Annot. *ibid.*

he must come at the necessary and appointed time. SERM.
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THIS shews withal the Weakness of another Pretence, to which the Jews have recourse, to extricate themselves out of these Difficulties, viz. that the *Messiah* (p) did really come within the time appointed, but hid and conceal'd himself from an unworthy People. For he was not only to come in the Flesh, but to execute his Office; and tho' he might not be own'd and acknowledged by a sinful Nation, yet he was so far to appear and manifest himself among them, as might expose him to that Contempt and Indignity which the Prophets had foretold. He was not only to come, but to be cut off; he was to make *Reconciliation for Iniquity*, and to bring in *everlasting Righteousness*. He was both to have his Enemies and his Adherents; to suffer from the former for a little time, and come off at last with Triumph and Glory: Which shews again the Weakness of another Jewish Pretence, that their State at present is neither good enough, nor

G 2

bad

(p) Munster de Messia, quoted by Dr. Jenkins, *Reasonabl. of the Christian Religion*, par. 1. cap. 12. And that may be the meaning of the *Jerusalem Gemarists* in *Lightfoot*, *Chorogr.* cap. 51. that the Messiah was born at Bethlehem before their times.

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bad enough for his appearing, which must be in a Generation, either altogether sinful, or altogether righteous (q).

THERE can be then no room to doubt, but *when the Fulness of Time was come*, he shew'd himself faithful who had promised, by punctually sending forth his Son to take upon him humane Flesh, to submit to the Discipline, and fulfil the End of the *Mosaick Law*, for the Salvation of such as stedfastly expected him.

(q) Abarb. de cap. fidei, c. 14. Non veniet Filius David, nisi ad Generationem, cujus omnes vel sunt puri, vel impuri.



SER-

SERMON XVI.

PREACH'D

NOV. I. 1731.

The Promise of *Elias* fulfill'd in
St. *John Baptist*.

Matt. xi. 14.

*And if ye will receive it, this is Elias, which
was for to come.*

AFTER having open'd to you, in
several Discourses, the gradual
Manifestation and Discovery of
the Gospel-Scheme, which was
made through the several Ages and Periods
of Time, and shewn how it was originally
contain'd in the Promise made to our first
Parents in Paradise, and farther explain'd
more and more, as the time for its Accom-
G 3 plishment

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plishment drew nearer on; the Application of all this will be so easy and natural to the Doctrine and History of *Jesus*, that as it can be hardly necessary for me in this place to point out their Agreement more distinctly, so I hope I may have leave to conclude, that our Religion does receive an abundant Confirmation from the Predictions of the Old Testament, or that those Characters both of Time and Office, by which the Prophets have described the Redeemer of Mankind, were eminently fulfill'd and accomplished in *Jesus*.

BUT forasmuch as there is notice likewise, in some of the Prophets, of a certain Forerunner or Harbinger to go before him, it may be expected, as a farther Note of the *Messiah*, or at least to prevent an Objection against *Jesus* being He, that we should fix upon some Person answering that Character; since the *Messiah* could neither be before his Forerunner, nor be long after him. That Forerunner is foretold by the Prophet *Isaiah*, under the Character of *the Voice of one crying in the Wilderness, prepare ye the way of the Lord*: and by the Prophet *Malachi*, he is termed the *Messenger before the Face of*

of the Lord, and is yet more expressly distinguished by the Name of *Elijah the Prophet*, to be sent before the great and dreadful Day of the Lord (a). Now all these Characters, with what else relates to the Office or Work he had to do, are in the New Testament applied to *John the Baptist*, who to be sure came into the World before *Jesus*, being born six Months before him, prepared Men for his Doctrine by the preaching of Repentance, pointed him out as the *Lamb of God*, and went before him in his Sufferings. But to set this matter in a better light, it will be proper to consider more distinctly,

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- I. WHAT Grounds there were for the Expectation of *Elijah* to come.
- II. WHAT was the Office or Business to be perform'd by him. And,
- III. How this was accordingly fulfill'd in *John the Baptist*.

G 4

I. FIRST,

(a) There is yet another Text, Mic. ii. 13. where some Jews have understood *Elias* to be meant under the Character of *הפּרֵץ* the Breaker, and *Messiah* under that of *מלֶכֶם* their King. But as this is more obscure, I chuse to omit it. See *Pocock* in Mic.

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I. FIRST, As to the Grounds of such Expectation; there are three Passages more especially in the Old Testament, which intimate some Harbinger of the *Messiah*, design'd to introduce or prepare for his Reception. The first is that of the Prophet *Isaiah*, which the *Baptist* has applied to himself: *The Voice (b) of him that crieth in the Wilderness, (i. e. a Preacher faithfully delivering the Word of God in such a desert and uncultivated place, as fitly represents a People barren and unfruitful in good Works: delivering to wit this Message following) prepare ye the way of the Lord, make strait in the Desert a high way for our God; every Valley shall be exalted, and every Mountain and Hill shall be made low, and the crooked shall be made strait, and the rough Places plain; and the Glory of the Lord shall be revealed, and all Flesh shall see it together: for the Mouth of the Lord hath spoken it.* This Passage very clearly alludes to the Preparation that is usual to be made, by mending of the ways, for the Progress or Entry of great Princes. And that the Prince
here

(b) *Isaiah* xl. 3, 4, 5.

here intended, is no other than the *Messiah*, SERM. XVI.
 that great Prince or Potentate, who is the general Subject of all the Prophets, may appear from these Words, *the Glory of the Lord shall be revealed, and all Flesh shall see it together*. It is well known that *the Glory of the Lord*, is the Character given of that bright Appearance, which was the most signal Manifestation of the divine Presence in the ancient Sanctuary. And when, in reference to that, there is a *greater Glory* foretold in future times, to be manifested to the *Gentiles* or to *all Flesh*, it can point out nothing else but those glorious Days of the *Messiah*, which do elsewhere use to be drawn out under the like stupendous Characters. The *Messiah* therefore is that *Jehovah*, that *Lord*, whose *way* is here to be *prepared*, and before whom a *Voice* or Preacher was to be sent out on that Commission.

THIS is the natural and obvious account of that Prediction of *Isaiah*: or if there be any doubt remaining, it may be clear'd from another of *Malachi*, which St. *Mark* (c) has coupled with it in the Entrance of his Gospel, that

(c) Mark i. 2, 3.

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that they may stand together, as fitly explanatory of one another. Behold (d), I will send my Messenger, and he shall prepare the way before me (or the way of my Face, which the Jews (e) acknowledge for a Character of the Messiah) and the Lord whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant whom ye delight in, behold he shall come, saith the Lord of Hosts. That this Messenger to be sent must be the same with the Voice in the foregoing Prophecy, is easily collected from the Design or Office of both,—to prepare the way of the Lord. And that the Lord whose Way should be prepared, could here be no other than the Messiah, may be reasonably gather'd from those Characters of their seeking and delighting in him, and his coming suddenly to his Temple. Which, from what has been suggested in some former Discourses, may appear to belong to the same great Deliverer, whose coming they so eagerly expected, whom the Prophet Haggai describes as the Desire of all Nations,

(d) Mal. iii. 1.

(e) But upon this Remark I lay the less stress, because the Person is varied in the New Testament—before thy Face.

tions, who should come to fill the second ^{SERM.} Temple with Glory, and after whose coming ^{XVI.} the Prophet *Daniel* foretels, that that Temple, with the holy City, should be utterly demolish'd.

ACCORDINGLY some of the best of the *Jewish* Expositors do admit this to be a Prediction of the coming of *Messiah* (f), and they who contend for its relating to the Restoration of the *Shechinah*, do in effect advance the same Nation; since the Defect of that *Glory* of the former Temple was promised, we have seen, to be compensated by the Manifestation of *greater Glory* in the Advent of the promised *Messiah*. Whom then do they suppose to be this *Messenger*, sent before his *Face*? Some would have that to be the Prophet *Malachi* (g), whose Name is the same word in *Hebrew*, that we here translate *my Messenger*: and who, being the last of the *Jewish* Prophets, and consequently nearest to the times of *Messiah*, is therefore said to go before his *Face*. But as the distance was too great for him to be esteem'd a special Harbinger, nor was any

(f) Vid. *Pocock* in loc.

(g) *Abarb. apud Pocock.*

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any thing done by him to answer that Character, I conceive there need be nothing added to confute it. Others understand it of *Messiah the Son of Joseph* (b), whom they expect to come before the *Son of David*, and be slain in War. But as that Notion of a double *Messiah* has already been exploded (i), they must appear to have interpreted the Passage with greatest Reason, who understand this *Messenger* to be the same Person, who is distinguish'd by the Name of *Elijah* in the Chapter following, where we have the last Description of this Harbinger. *Behold, (k) I will send you Elijah the Prophet before the coming of the great and dreadful Day of the Lord; and he shall turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers, lest I come and smite the Earth with a Curse.*

THAT coming of *Messiah*, which brings Joy and Gladness to such as *look for* his Salvation, will nevertheless be *dreadful* and terrible to his Opposers, especially as 'tis open'd by the Prophet *Daniel*, and more fully

(b) *Aben-Ezra*, apud *Pocock*.

(i) See Sermon XIII.

(k) *Mal. iv. 5, 6.*

fully in the Gospel it self, to include his second coming to *judge the World in Righteousness*, and render to every Man according to his Works. Now as these two Advents are for the most part not distinguish'd in the Old Testament, but the whole Oeconomy of the *Messiah*, is spoken of as one entire State of things, it can be little wonder if that same Harbinger, who is elsewhere promised to *go before the Lord* whom they sought and delighted in, should here be reckon'd to precede the great and dreadful Day of the Lord.

HE has here the Character of *Elijah the Prophet*, alluding without doubt to the *Tisbite* of that Name, who in the Reign of *Ahab* had endeavour'd the Reformation of *Israel* from *Baalitical* Idolatry. Accordingly the LXX have here translated it *Elijah the Tisbite* (1); and from the History of the New Testament, as well as other Evidences, it appears to have been a common Opinion of the ancient *Jews*, that that very Prophet should return in Person, in order to anoint *Messiah* to his Office, and

(1) Ἠλίας τὸν Τισβίτην.

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and manifest him to the People. From whence the *Christian* Fathers, observing the Distinction between the first and second Advent of *Christ*, have defer'd the personal coming of *Elijah* to this last, in order to usher in the Day of Judgment and final Consummation. But to say the truth, there is no necessary Consequence in this way of arguing. The Allusion of a Name may be easily supposed without Identity of Person : And, as we have seen already (*m*) that *Christ* is sometimes promised under the Name of *David*, without designing to intimate that King *David* should return in Person, and sustain the Office of *Messiah* ; so some of the *Jews* have had the Candour to allow the same with respect to this Promise of *Elijah* for his Harbinger. *Maimonides* (*n*) confesses, that this and other things of like nature, will not be clearly understood before they are fulfill'd, that what the Prophets have said concerning them is obscure, nor have the wise Men any Tradition.

(*m*) See Sermon IX.

(*n*) כל אלו הדברים וכיוצא בהן לא ידע אדם
אדיוהיו עד שיהיו הדברים סתומין הן אצל הנביאים
גם החכמים אין להם קבלה וגו' Maimon. Halac. Me-
lichim. c. 12. §. 2.

Tradition about them, beyond what is necessarily gather'd from the Words of Scripture. This is repeated after him by Rabbi *Tanchum* (o), who, tho' he represents the other as the Opinion of many, yet seems himself rather to incline to what he states as the Judgment of *Maimonides*, that it should not be *Elijah* himself, but some great Prophet like him in degree, and call'd by that Name for his declaring the Knowledge and Name of God (p). And a more modern Rabbi (q) of great Note and Learning, insists upon this only as certain, that there must come however SOME Forerunner, to incline and create better Dispositions in the Minds of Men. So that the Allusion, couch'd under the Name of *Elijah*, may import no more than his Resemblance of that Prophet in the manner of his Life, and in the Tendency of his Doctrine, that he should come (as the Angel *Gabriel*

(o) Apud *Pocock* Not. Misc. ad port. *Mosis*, c. 6. p. 219. Annot. in loc.

(p) He adds the Fiction of *Messiah Ben-Joseph*: but no such thing appears in *Maimonides*.

(q) *Ménasseh Ben-Israel*, de Resur. l. 3. c. 7. §. 3. p. 313. Quidquid sit veniet PRÆCURSOR ALIQUIS, qui Animos Hominum flectat, ac probè disponat, ne Terra Anathemate percutiatur.

which R. Akiba assumed to himself; when ^{SERM. XVI.} he took upon him to anoint *Barchochab* to the Office of *Messiah*. After a long Silence or Interruption of the Order of Prophets, it was suitable to the Dignity of the *Messiah's* Character, that one *more than a Prophet* should be sent before him, to signify the Approach of so august and long-expected a Deliverer. When he design'd to visit and adorn the Temple with his glorious Presence, it was fit that some one should give notice of his coming, to accomplish the ritual Worship of that holy Place, and declare him to be the Person that had all along been figured out by the legal Expiations. Lastly, since the End of his coming was confessedly two-fold, as well to take vengeance on his Enemies, as to effect the Salvation of his chosen People, it was proper likewise that this *great and dreadful Day of the Lord* should be duly notified, that he was *coming with his Fan in his Hand*, and would *thoroughly purge his Floor, gathering the Wheat into his Garner, but burning up (t) the Chaff with Fire unquenchable*. By such Notices

(t) Mat. iii. 12.

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as these, he would not only point out the Person, and declare the Offices of the *Messiah*, but at the same time he would instruct the People with what Sentiments and Dispositions to receive him.

THAT is express'd by the Prophet *Isaiah* under the figurative Expressions of *every Valley being exalted, and every Mountain and Hill (u) being made low, the crooked being made strait, and the rough Places plain*. Where, under the Allusion of mending or levelling the Roads for the Progress or Entry of great Princes, that Alteration is suggested, which should be made in the Minds and Dispositions of Men, in order to qualify them to receive the Benefit of such Salvation. The Roughness of their Tempers, and Crookedness of their Wills should be rectified and made strait, in order to bring them to that *meek* and humble Spirit, which God has promised to *guide in Judgment (x)*, and instruct in *his way*. They should be raised out of those Valleys of Sin, and Depths of Impurity, which could not but obstruct the Efficacy of divine Grace, and hinder their

(u) *Isaiah* xl. 4.

(x) *Psalms* xxv. 9.

their aspiring to those heavenly Joys proposed by this compassionate Redeemer. SERM.
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And withal, their lofty Conceits of national Privilege or personal Merit should be humbled and brought low, with all *vain Imaginations, and every high thing that exalted itself against the Knowledge of God* (y), before they could submit to his Discipline or *learn of him, who is meek and lowly in Heart* (z). This is yet more fully express'd by the Prophet *Malachi* (a);—*he shall turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers.* The word used by the LXX, and authorized by our blessed Saviour's Quotation in the Gospel, is ἀποκαταστήσει *He shall restore* (b); and as it properly imports the Regulation of such Matters as were confused and disorder'd, (in which sense it is sometimes applied to the future coming and righteous Judgment of (c) *Christ*) so here it is reasonably understood to de-

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note

(y) 2 Cor. x. 5.

(z) Mat. xi. 29.

(a) Mal. iv. 6.

(b) Mat. xvii. 17.

(c) Acts iii. 21.

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note (d) the correcting of that Prepossession of Judgment and Perverseness of Will, into which the People of the *Jews* had generally fallen, and bringing them back to just Principles of Faith, and the Practice of Obedience. So the Son of *Syrach*, alluding to this Passage of *Malachi*, and applying it to *Elias the Tishbite*, agreeably to the Persuasion that prevail'd among the *Jews* at that time, proposes him to be look'd for as the means of working such a change in *Israel*, as might help to preserve them from the Severity of the divine Vengeance:—*Who wast (e) ordained (says he) for Reproofs in their times (or, as some would have it (f), a Type for the times to come) to pacify the Wrath of the Lord's Judgment, before it brake forth into Fury, and to turn the Heart of the Father unto the Son, and to restore the Tribes of Jacob.* And yet more clearly has the Angel, in the Gospel, explain'd this Passage of the Tendency and Efficacy of his Doctrine:

(d) For the fuller Exposition of this Passage, and particularly of the Hebrew Particle *וְ* as importing *with*:—*the Fathers with the Children, and the Children with the Fathers, i. e. great and small, one with another*: see *Poock* on the Place

(e) *Ecclus. xlvi. 10.*

(f) *Mede Disc. 25. p. 98.*

fulfill'd in St. John Baptist.

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trine:—*Many of the Children of (g) Israel shall be turn to the Lord their God. And he shall go before him in the Spirit and Power of Elias, to turn the Hearts of the Fathers to the Children, and the disobedient to the Wisdom of the just, to make ready a People prepared for the Lord.*

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SUCH then is the Character and such the Office of the *Messiah's* Harbinger. It remains to be enquired in the

III. THIRD and last place, how this was accordingly fulfill'd in *John the Baptist*. That he could not be *Elijah* the *Tisbite* brought back from Paradise, with the same Body that had ascended in a Whirlwind, we have an unexceptionable Argument from the clear History the Gospel gives of *John's* Conception and Nativity. And that the Soul of *Elijah* was not made by Transmigration to actuate a new Body, must be granted by those who allow him to be still preserv'd alive in Paradise, and never to have undergone that Separation of Soul and Body, which we call Death. But yet, that he was

H 3

that

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that *Elias* which was for to come, the very same *Elijah* whom the Prophet *Malachi* foretold, our blessed Saviour has taught us in the Text. And as we have seen already, that the Name of one Person is sometimes applied to another who resembles him, and that the *Jews* themselves do not always insist upon it that the *Tisbbit* in Person should go before *Messiah*; so it will not be difficult upon enquiry to observe such Lines of Resemblance between him and the *Baptist*, as may justify such Application of his Name, and shew *John* to be *Elias* in the sense and meaning of the Angel, *i. e.* one coming in the Spirit and Power of *Elias*.

THE Austerity and Reservedness of his Life, was one considerable Argument of such Resemblance. But the Tendency and Purpose of his Doctrine, the Opposition which he made to prevailing Prejudices and Corruptions, did at once answer to the Character of *Elijah*, who so zealously endeavour'd the Reformation of the People from *Baalitical* Idolatry, and likewise to those Predictions which have been produced of the *Messiah's* Harbinger, and the Nature of his Office, to regulate such things as were irregular,

irregular, and correct the perverse Wills SERM. XVI.
and Dispositions of Men. If we look but
slightly into the History of his Life, we can-
not fail observing, how he approved himself
a *Preacher of Righteousness*, when, stand-
ing in fear of no Man's Person, he freely
rebuked *Herod* himself, told the ostentatious
Pharisees their own, and display'd the Va-
nity of those Privileges and that Righteous-
ness, of which they made such proud Boast-
ing. They valued themselves for being de-
scended of the Stock of *Abraham*, they
thought God's Favour on that score their
Birthright, and due to them by Inheritance.
But the *Baptist* bade them *not think (h) to*
say within themselves that they had *Abra-*
ham to their *Father*, not reckon themselves
secured by this outward Privilege, for that
God could *raise up better Sons to Abraham*,
who should imitate the Faith and Obedience
of their Father, whilst they, whose Beha-
viour was unworthy of their Privilege, should
be punish'd with a final Rejection.

AGAIN, they had used to satisfy them-
selves with the meer Shell and Outside of

H 4

Religion,

(h) Mat. iii. 9.

SER. M. Religion, with a superficial and perfunctory.

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Observance of ritual Institutions, whether such as were prescribed by the written Law of *Moses*, or annex'd and superadded to them by their own oral Traditions. These whilst they observ'd with a nice and most scrupulous Exactness, they were yet very careless and indifferent in Matters of far greater Importance; they *omitted the weightier Matters of the Law (i), Judgment, Mercy and Faith*. In opposition hereunto the *Baptist* warn'd them, that they should *bring forth Fruits, meet for Repentance (k)*, that they should bring themselves to such a thorough Change and Renovation of Mind, as would exert it self in correspondent Acts, give a new turn to the whole Man, and make their Obedience universal, without Limitation or Reserve.

WHEN he had thus obviated the reigning Prejudices of the times, he had an easy way prepared to encourage their Belief in the *Messiah (l)* as a Person quickly *coming after him (m)*, to assure them that his *Kingdom*

(i) Mat. xxiii. 23.

(l) Mat. iii. 11, 12.

(k) Mat. iii. 8.

(m) Acts xix. 4.

dom was then near *at hand*, by his Baptism SERM.
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(as it were) to anoint him to his Office, and directly point out to him as *the Lamb of God (n)*, which taketh away the Sin of the World. But withal he let them know, that his coming, which gave such Satisfaction to them who did rejoice in his Salvation, would yet, according to the Prophet *Malachi*, be great and terrible to them who improved not by his Influence, when he should come, not only in Mercy to save his faithful Servants, but in Vengeance to consume his Enemies, to *gather his Wheat into the Garner, and burn up the Chaff with Fire unquenchable.*

It is not to be denied indeed, but the former Prophets too, as well as *St. John Baptist*, did in some sort *prepare the way of Christ*, both by directing the People to believe in him, and teaching the Necessity of Repentance and inward Piety. But there are some special Circumstances, in which he had much the advantage of them in this respect as *Christ's Forerunner*, and appears more eminently so than they. For (as a late

(n) John i. 29.

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late eminent Author (o) states the difference between them) “ none of them did or could
 “ preach these things in the same manner
 “ with the *Baptist*. They did not so boldly,
 “ or so plainly warn the People, how vain
 “ those Confidences were, by which they
 “ flatter’d themselves in being the holy Seed,
 “ descended of the Stock of *Abraham*.
 “ They did not so clearly discover to them,
 “ that the Venom of the Viper still lurk’d
 “ even in those, who were highly exalted
 “ with a false Opinion of their own Sancti-
 “ tity, built upon a nice Observance of the
 “ *Mosaical* Ordinances. They did not
 “ draw the Scene like him, and set before
 “ their Eyes that *unquenchable Fire*, pre-
 “ pared for ungodly Men and vain-glo-
 “ rious Hypocrites. But above all, they did
 “ not, could not, press the Necessity of
 “ Repentance, and the Danger of delaying
 “ it, by that most quickening of all Mo-
 “ tives, the *Kingdom of Heaven* being then
 “ *at hand*. Consequently they could least
 “ of all be said, like him to *go before the*
 “ *Face of the Lord*; the Difference be-
 “ tween them and *John* being in this re-
 “ spect

(o) Dr. Stanhope on St. John Baptist’s Day.

“spect the same, as that of Messengers sent SERM.
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 “long before, to give notice of the intended
 “but yet distant coming, and that of Offi-
 “cers attending to accompany the Motions,
 “and immediately to usher in the Person,
 “of the Prince.”

So far we have seen how the *Baptist*, by his Preaching and Ministry, did fulfil the Character, and answer the ancient Predictions of *Messiah's* Harbinger. But there are two obvious Objections to be made against it, which it concerns me very briefly to remove. It may in the first place be objected, that the *Baptist* (oo) himself did expressly disclaim this Character, when the *Jews* sent *Priests and Levites* to ask him, whether he were *Elias*, and he said, *I am not*. But the Answer to this will easily appear from that settled Opinion which prevail'd among the *Jews*, that the *Tishbite* of that Name should appear in Person, the very same that had prophesied anciently in the Reign of *Ahab*. So that in reference to this Conceit, the *Baptist* might answer very truly, that he was not that *Elijah* whom they meant and expected, altho' he was never-

(oo) John i. 21.

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nevertheless that *Prophet Elijah* design'd by *Malachi*, i. e. one fitly resembling that ancient Prophet, by coming in *the Spirit and Power of Elias*. And that he was so in reality he did not obscurely declare, when at the same time he applied to himself that other Character occurring in *Isaiah*, which has been shewn already to respect the same illustrious Forerunner. *I am* (says he to those very Messengers who came to put the Question, *I am*) *the Voice of one crying in the Wilderness (p)*; *make strait the way of the Lord, as said the Prophet Esaias*.

IT may farther be objected, that St. *John* did not fulfil those Predictions of *Elias*, which have already been recited; that his preaching had no such Efficacy as those Passages had promised; that he was so far from regulating what was out of order, from *restoring all Things* (in the Language of the LXX) from *turning the Hearts of the Fathers to the Children, and the disobedient to the Wisdom of the just*, that on the contrary the *Jews* seem to have been generally harden'd against the Purport of his Doctrine, vehemently

(p) John i. 23.

vehemently attached to their inveterate ^{SERM.} Prejudices, insomuch as to persist in an ob- ^{XVI.}stinate Rejection and Disbelief of that Person, whom he is said to introduce. But the Answer to this will lie in few words,—that the Purport of the *Baptist's* Doctrine was plainly agreeable to that which the ancient Scriptures had foretold of the *Messiah's Harbinger*; —that the Success of it was in some measure answerable, as appears from the great multitudes of common People, as well as of *Publicans* and *Soldiers*, and some even of the *Scribes* and *Pharisees* themselves, that submitted to the penitential Discipline of his Baptism, and learnt of him to *believe in him* (q) *that should come after him*; —that finally there were no grounds to expect that the Success of his Ministry should be universal and without exception, since in this case there had been no room for that severe Denunciation of the Prophet, that this *Day of the Lord* shall be *great and terrible* (r), *to burn up as an Oven all that do wickedly*; *i. e.* such as shall continue in an obstinate Estate, and will

(q) Acts xix. 4. (r) Mal. iv. 1, 5.

SERM. will not be reclaim'd. So that it will be
 XVI. reasonable here to take the Angel's Exposition: *MANY of the Children (s) of Israel shall be turn to the Lord their God.*

I THINK this may suffice for the Solution of this Difficulty, against *Jews* and Infidels. But as we are taught in the Gospel to expect a second coming of *Christ (t)*, which is more emphatically stiled *the times of Restitution of all Things (u)*: what if we should suppose, with the concurring Suffrage of Antiquity, that there shall also be a second coming of his Harbinger, when this part of his Office shall more eminently be fulfilled, in the *restoring of all things* to their proper order, and making *ready a People prepared for the Lord*? If in this View we cannot argue from it, as being fully accomplished; yet the time being still future, will prevent its being urged against us in the way of an Objection: since no one can complain of a Prediction being unfulfill'd, when the Character of time is

not

(s) Luke i. 16.

(t) See *Mede* Disc. 25.

(u) Acts iii. 21.

fulfill'd in St. John Baptist.

III

not expired, that was fixed for its Completion. But I am loth to insist upon a Point, which may be disputable, when I think there is enough to be alledg'd of what is clear and evident, to give us Satisfaction.

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*Now to God the Father, Son and Holy
Ghost, be all Honour and Glory, &c.*



SER

SERMON XVII.

PREACH'D

JAN. 3. 1731.

The Antithesis between the LAW
and the GOSPEL, stated and ex-
plained.

The First SERMON on this Text.

John i. 17.

*For the Law was given by Moses, but
Grace and Truth came by Jesus Christ.*

IN stating the Evidences of the Gospel-
Scheme, as they were gradually open'd
and unfolded to those Ages of the
World, which were previous to the
coming of *Christ*, I had occasion to make
mention of the *Law of Moses*, as a standing
Prophecy or Notification of his Office and
Character.

Character. And if it be admitted, which was shewn in many Instances, that the Nation of the *Jews* was figurative of the *Christian* Church, in future times to be gathered out of all Nations, and consequently that the more remarkable of God's Dealings and Dispensations towards them were meant as Types or Tokens of his future acting thro' *Christ*; there can be little doubt, but the Dispensation of the *Law*, among the rest, should be refer'd to the same stupendous Oeconomy, and design'd as well to foreshew and point out, as to make some present Application to faithful Men of the Discipline and Benefits of the *Messiah*. But because this is a matter of great moment and concern, and which adds the greatest Lustre and Beauty to the Writings of the Old Testament, at the same time that it confirms and bears witness to the New; it cannot but deserve our very serious Attention, whilst I proceed to state it distinctly and at large. And in order to treat this Subject with the greatest Ease and Dispatch, I shall digest what I have to say upon it under three Heads.



I. I SHALL explain that *Antithesis*, which is stated in the Text, between the *Law of Moses*, and the *Grace* or Gospel of *Christ*.

II. I SHALL shew, by clear and convincing Arguments, that the *Mosaick Law* was not design'd to have an universal or perpetual Obligation; but serv'd as a preparatory Discipline to lead Men to the Gospel, and was to terminate in the Days of the *Messiah*.

III. I SHALL point out and explain how it serv'd this Purpose by its Types and Pte-figurations, which foreshew'd the Office and Character of the *Messiah*, and made such Application of his Benefits, as was suited to that Age of the World, and proportion'd to the Faith and Sincerity of its Observers.

I. IN explaining that *Antithesis*, which is stated in the Text, between the *Law of Moses*, and the *Grace* or Gospel of *Christ*, we may begin with observing it to lie in three Particulars; *viz.*

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1. IN the Titles or Characters of both; the one is term'd the *Law*, the other is described to be *Grace and Truth*.

2. IN the Method or Manner of their Dispensation : the one is said to be *given*, the other to *come*, or be *effected*. And,

3. IN the different Authors or Promulggers of them : the one was *given by Moses* ; the other *came* or was effected *by Jesus Christ*.

1. FIRST let us attend to the Titles or Characters of both : the one is term'd the *Law*, the other is described to be *Grace and Truth*.

By the *Law* then we understand that System or Body of Precepts, which was given to the People of *Israel*, after their coming out of *Egypt*, prescribing in the several Parts and Offices of Life, whether publick or private, civil or religious, what was required either to be done or avoided by them. Now as the Precepts, contained in this Law, are manifestly of different kinds, and enforced from very different Considera-

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tions; so we find it pleased God to distinguish them by different Appellations, the *Commandments* or *Testimonies* (a), the *Statutes*, and the *Judgments*; pointing as it were the way to treat of them in distinct Classes, and range them in a threefold Division. Agreeably to this, it has been usual with considering Men, to treat of the *Law of Moses* under three Heads, the *Moral*, the *Ceremonial*, and the *Judicial* or *Forensick*.

By the *Moral Law* we are used to understand those Precepts which are founded in known Principles of Nature, and reach not only the outward Manners and Behaviour, but the whole Nature of Man, in his Understanding, Will and Affections, in every Faculty and every Power. And tho' this Law differs, only in the Method of Promulgation, from the Dictates of right Reason, suggested by the Nature and Relations of Things; yet considering the Corruption and Degeneracy of Mankind, by which the Reasonings of Men were exceedingly perplex'd, and the Light of Nature in a manner extinguish'd, it was no slight

(a) Deut. vi. 1, 20.

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slight advantage to the chosen People of God, that their Duty in these Matters, and the Sanctions to enforce it, were set before them a-new by Revelation, and that in more legible and clearer Characters than any Reasonings of their own could have suggested.

THE *Ceremonial Law*, again, is that which prescribes the Rites and Ceremonies of religious Worship, and some of a more private nature correspondent to it. And among these, tho' some might be calculated for the preserving of outward Order and Decency, yet I trust it will appear to be the main Drift and Design of them to foreshew or figure out some future Benefits, and by distant Types and Adumbrations to point out the very same Truths, which should afterwards be more explicitly unfolded by *Messiah* himself.

AND as thus the *Ceremonial Law* appears to be a sort of Appendix to the *Moral*, in respect of the first Table of the *Decalogue*, or the Duty which Men owe to God; so it is easy to observe that the *Forensick, Judicial, or Political Law*, was calculated for the Enforcement of both Tables, but more

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particularly of the latter, or the Duty which Men owe to one another. This therefore concerns the Constitution of Government, and the settling of Property, the publick Administration of Justice, and the ordering of private Life, the proportioning of Penalties to several Offences, whether against such Laws as were common to the Race of Mankind, or such as were peculiar to their own Establishment.

As the whole System was deliver'd by *Moses* only to the Nation of the *Hebrews*, who were bound to observe them all without exception, he has not particularly digested them under these Heads; but has so intermix'd and compounded them together, as to pass from one to the other interchangeably, and we may sometimes observe one and the same Law to partake of every kind, so as to have something in it that is *moral, ceremonial and political*.

HOWEVER the *Jews* may from hence be led to look upon the whole as of one Tenor and Purport, of the same standing and unalterable Obligation; yet upon a careful and attentive Examination of the matter, it will be easy for us to observe a

manifest difference between them, and where the same Law is compounded of different Parts, to separate what is *moral* from what is merely *ceremonial*, and those *political* Rules, which are founded in the Nature and Reason of things, from those which had respect to the particular Oeconomy and Constitution of the *Jews*. Even the *Decalogue* it self, however justly reputed a Compendium of the *moral Law*, yet is not without mixture of some particulars both of the *political* and *ceremonial* kind, especially as it is explain'd and enforced by other additional Precepts and Injunctions in the Books of *Moses*.

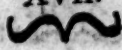
THE fourth Commandment, for example, besides that Leisure and Vacancy from Business, which natural Light would prescribe for the Celebration of divine Worship, has something typical and *ceremonial* intermix'd; namely, the special Observation of the seventh Day, signifying God's resting from the Works of the Creation, his delivering the *Israelites* from their *Egyptian* Bondage, that Delight which he takes in his Elect, when resting and sanctified from Works of Sin, and that future Rest and

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Happiness, which is proposed as an eternal Sabbath to his chosen People. Withal it has something of a *political* or *judicial* kind, both as it prescribes a Vacancy from worldly Cares in the ordering of Civil Life, and also as its Observation is enforced with the capital Sanction or Penalty of Death (a).

So again the fifth Commandment is *moral*, as it requires Children to give honour to their Parents: It is *civil* or *political*, as it contains a Promise of the Land of *Canaan*, and the Blessings to be there confer'd: And it had lastly something *ceremonial*, inasmuch as *Canaan* figur'd out a *better Country*, i. e. *an heavenly*, and was annex'd both as a Sanction and Memorial of those gracious Promises, and that salutary Doctrine which was given to the Church.

ONCE more, the Law against *Murder* is in its nature plainly *moral*: but the capital Penalty prescribed to punish it, was of a *judicial* nature; as the Cities of Refuge protecting the involuntary Manslayer till the death of the High-Priest, which set him altogether free, were *typical* or *ceremonial*, respecting *Christ* our great High-Priest, by whose

whose Death we are deliver'd from the Guilt^{SER M.}
of Sin, and by his Grace protected against^{XVII.} 
the Malice of the Devil.

FROM all this it will be easily understood that tho' the whole *Law* of *Moses* may in some sense be reckon'd to refer to *Christ*, as it served to separate and keep up a select Nation or Body of Men, who were as the Depositaries of divine Truth, and train'd up in expectation of him; and likewise as it shew'd the Curse or Penalty, from which we wanted something more powerful to rescue us: yet it was the *ceremonial Law* which did more specially point out and display the Benefits of his Redemption, and is therefore meant more particularly in the Text, as the *Law given by Moses*, in contradistinction to that *Grace and Truth*, which *came by Jesus Christ*. We will distinctly state this Opposition under both Particulars.

THE *Grace* of the Gospel is taken to imply these two things, either our Justification and Forgiveness of Sins, or else the supernatural Gifts and Graces of the Holy Ghost. In the former Acceptation we are said to be *justified freely by his GRACE* (b),
thro'

(b) Rom. iii. 24.

SERM. thro' the Redemption that is in Jesus Christ;
 XVII. and elsewhere, to have Redemption thro'
 his Blood (c), the Forgiveness of Sins, according to the Riches of his GRACE. It is in this respect that God is declared to be rich in Mercy (d) for his great Love wherewith he loved us—that in the Ages to come, he might shew the exceeding Riches of his GRACE (e), in his Kindness towards us thro' Jesus Christ.

IN this View we may observe that the Grace or Mercy of God is opposed as well to any Merit of Works or Righteousness in Man, as to any real Efficacy of the legal Expiations; to import that our Salvation could never be effected by any Diligence or Care of our own, but solely and entirely by the Favour and Goodness of our heavenly Father, display'd and manifested to us thro' Jesus Christ. For by GRACE are ye saved, thro' Faith (as the Apostle (f) goes on) and that not of your selves: it is the Gift of God: Not of Works, lest any Man should boast.

AND

(c) Eph. i. 6, 7.

(d) Eph. ii. 4.

(e) V. 7.

(f) Eph. ii. 8, 9.

AND from hence it is easy to discern ^{SERM.} how the *Grace*, which *came by Jesus Christ*, ^{XVII.} could never be attained by the *Law* of *Moses*. The Imperfection of human Nature must needs disqualify us for discharging any perfect Obedience to the *Law moral*, and consequently must expose us to its Curse and Condemnation. Here therefore was need of Pardon and Forgiveness to them who owed an Obedience which they could not discharge. To this the *ceremonial Law* indeed pointed out the way, but it was by Types and Adumbrations ; it only shew'd the Privilege, which it could not of it self effect, and by symbolical Atonements prepared the way for that great and real Atonement, which alone can *take away Sin*.

IT will hereafter appear, how the Victims of the Law did (in the Apostle's Phrase) *sanctify only to the purifying of the Flesh (g)*, had only an external and symbolical Effect ; they consisted in outward Services, and were attended with an outward Efficacy ; they cleansed the People from their legal Impurities, and continued or restored them to the Privileges of external Worship. But they

(g) Heb. ix. 13. See Serm. XXI and XXIII.

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they did not, *could not make him that did the Service perfect as pertaining to the Conscience* (h); they purged not the inner Man from spiritual Defilement, it being no way possible that the Blood of Bulls and of Goats, should take away Sins (i). Herein therefore the *Mosaick Law* gives place to the abundant Grace and Mercy of the Gospel, by which *all that believe are justified from all things* (k), from which they could not be justified by the Law of Moses. This is our Redemption by the Blood of Christ, who thro' the eternal Spirit offer'd himself without spot to God (l), in order to purge our very Consciences from dead Works to serve the living God. A Privilege which the first Christians were forbidden to expect from the legal Institutions; and to as many as pretended to look after Forgiveness from a Law which could not justify: *Christ is declared to be of none effect unto them, they were fallen from GRACE* (m): that Grace which the Prophets prophesied should come unto us (n); that Purpose and Grace, which was given us in Christ Jesus before the World began (o).

BUT

(h) Heb. ix. 9.

(i) — x. 4.

(k) Acts xiii. 39.

(l) Heb. ix. 14.

(m) Rom. iii. 20.

Gal. iii. 11.

— v. 4.

(n) 1 Pet. i. 10.

(o) 2 Tim. i. 9.

BUT besides this Sense of *Justification*^{SER M. XVII.} and Forgiveness, the GRACE of the Gospel is otherwise understood to denote the Gifts of the Holy Ghost, whether inwardly sanctifying the Wills and Affections of Men, or endowing them with extraordinary Powers and Abilities. It is in this sense that we are said to *have Gifts differing, according to the GRACE given us (p)*, and exhorted to *minister one to another, as every Man hath received the Gift, as good Stewards of the manifold GRACE of God (q)*: and again to *grow in GRACE, and in the Knowledge of our Lord and Saviour Jesus Christ (r)*. Now this Gift of the Spirit is promised as the Consequence of Faith in *Christ (s)*, as being the Result of his Triumph over Death and Hell, and glorious Exaltation at the right hand of God: for so we are taught by the Evangelist, in the time of our Lord's Humiliation, that *the Holy Ghost was not yet given (t)*, because that *Jesus was not yet glorified*. The Law of *Moses*, in its literal View (which is the View wherein it stands opposed to the Gospel) undertook for no such Benefit, but strictly prescribed the Duties

(p) Rom. xii. 6. (q) 1 Pet. iv. 10. (r) 2 Pet. iii. 18.
 (s) John vii. 38. Gal. lii. 14. (t) John vii. 39.

SER M. ties to the Transgressors ; whereas the Go-
 XVII. spel not only promises Pardon for past Of-
 fences, but offers Aid for future Obedience :
 for which reason the Law is term'd the *Mini-
 stration (u) of the Letter which killeth,*
and of Death and Condemnation, in op-
 position to the Gospel of *Christ,* which is
 the *Ministration of the Spirit giving Life,*
 and of *Righteousness* or Justification.

BUT what then, it may be asked, was
 the Church of old entirely destitute of the
 Gifts and Graces of the Spirit ? Had they
 no Hopes, no Promises of Pardon, and For-
 givencs of Sins ? Why yes ; no doubt but
 they were both communicated in some sort
 and measure. But as the one were less fre-
 quent and exuberant, and the other less clear
 and explicit, so indeed they were neither of
 them properly contained in the Law as *given
 by Moses,* but distinct from it, and as it
 were the Dawnings of the Gospel. The Let-
 ter of the Law (which is what was proper-
 ly *given by Moses*) prescribed the use of out-
 ward Ordinances, which were attended with
 an outward Efficacy. But if we look to the
 mystical or secret Meaning of those Ordina-
 nces, the inward or spiritual Benefits de-
 sign'd

(u) 2 Cor. iii. 6-9.

sign'd by them, in that view it differ'd no-
thing from the Gospel it self, which gives
as it were Life and Spirit to the Law, and
has been all along the same, tho' not deli-
ver'd with the same Clearness, thro' all Ages
of the World. The Gospel, we have seen,
had been preached to our first Parents in Pa-
radise, and after that to *Abraham*: and as
the Prescription of Sacrifice and Circumci-
sion in their Days did not, so neither could
the *Mosaic* Institutions afterwards be meant
to disannul or make void such gracious Pro-
mises. Nay it will appear, in its due place,
that those ritual Institutions were themselves
design'd to foreshew and figure out the *Grace*
and Mercy of the Gospel. Which, whilst
it argues the Infirmary and Weakness of the
Law by it self, implies at the same time the
abundant Power and Efficacy of the *Grace*
of *Christ*, and teaches us that what that did
only in Types and Shadows, he has done
in *Truth* and Verity.

THAT being the other Term mention'd
in the Text, should also in few words be
stated and explain'd. *Grace and TRUTH*
came by Jesus Christ; or, as you have it a
few Verses higher, he was *full of Grace*
and

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and TRUTH. It is the Observation of the Author of the *Hebrews* (x), that *the Law had only a Shadow of good Things to come, but not the VERY Image of the Things*. The GOOD THINGS *to come*, seem here precisely to intend that future Inheritance or everlasting Glory, in respect of which *Christ* is term'd *an High-Priest* (y) of *good Things to come*. Of these now we, under the Gospel, enjoy the VERY or true *Image*, such just Descriptions, such lively and clear Representations, partly by the external Word of Revelation, partly by the inward Operations of the Holy Ghost; as do give us the present Foretastes, and Assurances, and Pledges of them. Whereas the *Law* had *only the Shadow*, and gave its Votaries but a dim and imperfect Prospect of that future Happiness by figurative and dark Representations.

OR if the *good Things to come* be taken in a larger sense for the whole *Christian* Priesthood and Sacrifice, and all that *Christ* did and suffer'd here, in order to perfect our Redemption; then we have the *very* Body or Substance of those good Things, of which

(x) Heb. x. 1. Vid. Schlichtingii Comment. in loc.

(y) — ix. 11.

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I 29

which the Law afforded but a faint Shadow, ^{SERM.}
a typical or figurative View. The Jewish ^{XVII.}
Tabernacle and Temple (as will appear
hereafter) were only figurative of that *heavenly* Sanctuary, into which *Christ* (z) as
our *Forerunner* hath already entred. So
again the legal Purgations could only serve
to the purifying of the Flesh: but that fore-
shew'd the Blood of *Christ*, which should
be shed to *purge* our Minds and *Conscien-*
ces from dead Works. In like manner the
annual *Atonement* appointed by the Law,
was meant to figure out that eternal Re-
demption and Atonement which is made
by *Christ*. And the Admission of the
people to the Service of the Tabernacle,
when once they had been cleansed by legal
Sacrifices, denotes our right to enter into
Heaven it self, when cleansed by the Blood
of *Jesus*. So that the TRUTH in this Case,
or the thing really intended, is to be look'd
for in the Doctrine of the Gospel; but the
Shadow or distant Adumbration of it was
the Subject of the Law. And as the thing
prefigured was often something done by
Christ in Person, the *Truth* is in this respect

(z) See *Whitby* in Heb. x. 7.

SER M. very emphatically said to be *effected* by him,
XVII.

i. e. it was his Work or Office to perform that thing in Verity, which the legal Ceremony foreshew'd or shadowed out. *Take* and sacrifice *a Lamb for your Houses*, says the Law. But *Christ* instead of (a) appointing other Sacrifices, became himself the *VERY paschal Lamb*, the *Truth* intended by that Figure, and offer'd up himself a Sacrifice and Oblation to the Father. Again, it is written in the Law, *curst (b) be he that confirmeth not all the Words of this Law to do them*; but *Christ* (says the Apostle) *hath redeemed us from the Curse of the Law, being MADE a Curse for us (cc).*

AFTER all this Enlargement upon the Titles or Characters of the two Oeconomies, in that one is term'd the *Law*, and the other described to be *Grace and Truth*; I shall need to say but little in the

2. SECOND Place, concerning the Method or Manner of their Dispensation, in that the one is said to be *given*, the other to *come* or be *effected*. This Variety of Expression

(a) D. Chrysoft. in Joan. Hom. 14.

(b) Deut. xxvii. 26.

(cc) Gal. iii. 13.

the Law and the Gospel.

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Expression is noted by St. *Chrysostom* (c), SERM.
XVII.
as giving a manifest Superiority to the latter
above the former. *The Law* was only
given, i. e. issued out or deliver'd by the
Ministry of *Moses*; but the very thing in-
tended by it, that Pardon and Salvation,
which it could only notify by Types and Fi-
gures, was the *Grace and Truth*, which
was really compassed and effected (d) by
Jesus Christ: Whatever Knowledge of
these Things had been given out in former
times, it was but as the Dawning of the Go-
spel Light, and so far from being really
founded in any Occurrences of those times,
that it entirely depended on the future Ma-
nifestation and Sacrifice of *Christ*; who is
therefore emphatically stiled the *Lamb slain*
from the Foundation of the World (ee); in-
asmuch as all the divine Counsels and Pro-
mises of Mercy, that were made from the
Beginning, are constantly refer'd to the Ac-
ceptance of that Sacrifice, and that Respect
which the Deity had always to it. So then
whatever might be shewn or pointed out be-
fore, yet nothing was really effected but by

K 2

Jesus

(c) Ut supr.

(d) Ἐγώ εἶμι.

(ee) Rev. xiii. 8.

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Jesus Christ. In him all the Promises of God are Yea and Amen (e); and whatever Efficacy is ascribed to former Institutions, that is not intrinsecal but relative, as they shadowed out the Benefits of *Christ's* Redemption, and applied them in a due proportion to the religious Partakers and Observers of them. *The Law made nothing perfect (f)* by its literal Performance, could bring nothing to *effect* of it self, or to a full Accomplishment: But the Gospel shadowed by it did, by giving Foundation for a *better Hope* than the Letter of the Law contain'd, and really *effecting* that Salvation which the Law in its typical meaning foreshew'd or figured out. It remains now in the

3. THIRD and last Place, that I say something briefly of the different Authors or Promulgers of these two Oeconomies: the one *was given by Moses*; the other *came or was effected by Jesus Christ*.

MOSES verily *was faithful in all his House (g)*, but *as a Servant*, as a Minister,

(e) 2 Cor. i. 20. (f) Heb. vii. 19. (g) Heb. iii. 2, 5.

nister, as one that acted under the Command and Direction of another. He issued not Laws out in his own Name, nor prescribed a Religion which terminated in himself. But as he continued some Ceremonies which had been anciently used, as Circumcision and Sacrifice, and establish'd others, to which the People of God had not before been accusom'd: so he deliver'd them all as the Result of the divine Appointment, and generally refer'd to the same End of Religion, which had been always in view, to keep up the Hope and Expectation of the promised Redeemer. From hence it is easy to collect, that the outward Observance of these Ceremonies could not be necessary in themselves, inasmuch as it had not been required in all Ages, and was then only subservient to a future Good, to prepare the way to something afterwards, and consequently of no farther use, when that End it self should be attained. But *Jesus Christ is the same yesterday (b), and to-day, and for ever*; the Benefit of his Redemption is the Fountain and Foundation of reveal'd Religion, and runs thro' every Oeconomy

K 3

(b) Heb. xiii. 8.

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mony of Worship, which God has been pleased to prescribe from the Beginning. He is *the Lamb slain from the Foundation of the World* (i). The Sacrifices of the Patriarchs, and the manifold Ceremonies of the Law of *Moses*, were meant (as we shall see) to point and refer to that great and satisfactory Atonement (k), which was to be provided by this promised Redeemer. Consequently the Benefits procured by him were to be stable and perfect, as being those to which the former Revelations were refer'd, and in which they were to terminate. So that the *Christian* Religion was taught from the time of Man's Apostacy; and tho' the outward Shell or Covering might be Matter of temporary Institution, yet the inward Design or Meaning of it was that same *Grace and Truth*, which is reach'd out to us by the Gospel, which has *Jesus Christ* for its Author, and is of unalterable Use and Benefit. He was not as *Moses*, whose Acts were merely ministerial, and whose Institutions had no other Effect but what was typical and relative: but he offer'd a Sacrifice, which had Virtue in it self to expiate the Guilt of Sin,

(i) Rev. xiii. 8.

(k) See the four last Sermons.

Sin, and was accepted for its own intrinsic SERM.
Worth and Excellence. XVII.

THUS far it was proper to proceed at this time, in explaining that *Antithesis*, which is stated in the Text, between the Law and the Gospel; and whether the Adversaries of our Religion will admit it to be just or no, I conceive it can hardly be disputed, but that it is a reasonable Account of the Evangelical Scheme, or that Interpretation which the New Testament has given of the Old. But as it has often been suggested, in the Course of this Exposition, that the Law it self was but a temporary Discipline, and that its principal Use was to convey those Truths, under the Cover of external Ceremonies, which the Gospel has more nakedly and explicitly deliver'd; it will be greatly material that both these Points be more distinctly open'd, to the end it may appear, that the great Alteration which has been made in the Oeconomy of reveal'd Religion, is no arbitrary Imposition or Innovation of *Christianity*, but really founded in the Nature of Things, and agreeable to the very Genius and Design

SER M. of the ancient Institutions. This therefore
XVII. was the Purport of the two remaining
 Heads I had propos'd ; and they must be
 left for the Subject of some following Dis-
 courses.



S E R.

SERMON XVIII.

PREACH'D

FEB. 7. 173¹/₂.

*The Jewish Arguments for the
Perpetuity of the Law refuted.*

The Second SERMON on this Text.

John i. 17.

*For the Law was given by Moses, but
Grace and Truth came by Jesus Christ.*

AS the *Mosaick Law* has been
mention'd in the Course of
these Lectures (a) for a standing
Prophecy of the *Messiah*, and
did typically contain or involve in it the Go-
spel it self, or those sublime Doctrines which
concern the great Mystery of our Redemp-
tion; so that it is proper to distinguish the
Letter

(a) See Vol. I. pag. 218.

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Letter or outward Part of the *Law*, which was ritual and alterable, from its inward Meaning which is spiritual and permanent: I propos'd for the easier Dispatch of this Subject, to digest my Observations upon it under three Heads; *viz.*

- I. To explain that *Antithesis*, which is stated in the Text, between the *Law* of *Moses* and the *Gospel* of *Christ*. Then,
- II. To shew by clear and convincing Arguments that the *Mosaick Law* was not design'd to have an universal or perpetual Obligation; but serv'd as a preparatory Discipline to lead Men to the Gospel, and was to terminate in the Days of the *Messiah*. And,
- III. To point out and explain how it serv'd this Purpose by its Types and Pre-figurations, which foreshew'd the Office and Character of the *Messiah*, and made such Application of his Benefits, as was suited to that Age of the World, and proportion'd to the Faith and Sincerity of its Observers.

I. THE first of these was the Subject of a former Discourse, wherein the *Antithesis* of the Text was explain'd to import, that however the *ceremonial Law* of *Moses*, if taken in its mystical and latent Meaning, did teach and contain the very Doctrine of the Gospel of *Christ*, yet it did it only under the Cover of Types and figurative Resemblances; the naked Letter, if taken by it self, fell short of answering the Ends of Religion: whereas the Reality or *Truth* of those Benefits, which that only shadow'd out, is openly contain'd and deliver'd by the Doctrine of the Gospel; that *Grace* and Mercy, that Pardon and Salvation, which was more obscurely reveal'd and applied to the Faithful under the Old Testament, is most evidently display'd in the New, and proclaim'd to be really purchased and secured to us. This naturally suggests an Opinion of the temporary Use and Obligation of the former Oeconomy, that when the Substance was come, when the End of all was attain'd, the Means which only led to it, the typical Institutions which foreshew'd it future, must of course be superseded and

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SERM. of no longer Use or Significance. This is
XVIII. what the

II. SECOND Head proposed to shew, viz. that the *Mosaick Law* was not design'd to have an universal or perpetual Obligation, but serv'd as a preparatory Discipline to lead Men to the *Gospel*, and was to terminate in the Days of the *Messiah*. And to do this with the better Dispatch, I shall,

I. OVERTHROW the *Jewish Arguments* for the opposite Opinion. And then,

2. PROPOSE those by which our own is supported.

I. FIRST, therefore, I begin with examining those Arguments which are alledg'd by the modern *Jews*, to assert the Immutability and perpetual Obligation of the *Law of Moses*. I mention the modern *Jews*, because it is certain that however that People have in all Ages inclined to lay too great stress on the outward Observance of the *Law*, yet there are some Passages still extant of the Ancients, which suggest a Period for its Abrogation,

Abrogation, and which the Moderns, with ^{SERM. XVIII.} all their softening, are hard put to it to reconcile with their Opinion. Nor indeed are the Moderns universally agreed in this Particular. For tho' *Maimonides* (a) has reckon'd the *Perpetuity* of the *Law* among the Articles of his Religion, and endeavour'd to support it by Variety of Arguments; yet they have been examin'd and refuted, or given up, above three hundred Years ago, by R. *Joseph Albo* (b), tho' in a Book purposely written in opposition to Christianity; and *Maimonides* himself has advanced, in other places, such Positions as seem not very well consistent with his own *Hypothesis*. His side of the Question has however been espoused by others, and particularly by *Abarbanel* (c), who strove to defend it both from Reason and Scripture, and to shew it not inconsistent with the Judgment of the Ancients. I would consider both kinds of Arguments distinctly, that it may clearly appear there is no manner of Solidity or Weight in them.

(1.)

(a) *Jesode Hattorah*, c. 9.

(b) *Sepher Ikkarim*, citante Vorstio.

(c) *Rosch Amana*, cap. 13.

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(1.) FIRST then, as to those Arguments which are drawn from Reason, the Sum of them amounts to this, that *the Law of the Lord is perfect* in it self, the Result of that divine Wisdom which is constant and unchangeable, and directed to an End which is always necessary, viz. to promote the Happiness and Good of Men.

BUT who sees not the Fallacy of this way of reasoning? The divine Wisdom without doubt is constant and unchangeable, as being absolutely perfect, and incapable either of Increase or Diminution. But the Laws of God, altho' the Result of such consummate Wisdom, yet have not the same absolute Perfection in themselves, but only such as is limited and relative. Tho' given by God, who is infinite and immutable, yet they relate to Men who are mutable and finite Beings. From whence many Grounds of Variation may arise with respect to Time and Place, and other Circumstances; and for that very Reason, because the Author is invariable, he may choose to make some Alteration in his Laws; that they may better suit the alterable State of Mankind, and more uniformly conduce to promote

Perpetuity of the Law refuted. 143

promote their Welfare and Felicity. The ^{SERM.}
different Conditions of the Church in this ^{XVIII.}
respect, are very elegantly represented by
the Apostle, under the Emblem of the
Heir (d) to an Estate consider'd under dif-
ferent Views, either in a State of Nonage,
or in a State of Maturity. So that as the
Rules and Discipline which were proper for
the Minor, would ill suit with him who is
come to Man's Estate, in like manner se-
veral of those Laws which were wisely
given to the People of God, in earlier Ages
and under greater Obscurity, may to the
same Wisdom seem unfit to be continued,
after the spreading of that Light and Know-
ledge of Salvation which is so magnificently
predicted by the ancient Prophets. This
can be no Argument of Mutability in God,
but of the most constant and tenderest Re-
gard to the Weakness and Necessity of
Man.

ACCORDINGLY we find in Fact, that
his Laws have been suitably diversified ; and
tho' there be some standing Rules which are
never to be abrogated, as being founded in
the

(d) Gal. iv. 1.

SERM.
XVIII.

the necessary Relations between Creature and Creator, or those between one Creature and another : yet there are others which appear to be of a more alterable nature, and therefore have been differently suited to the Circumstance of Time and Opportunity.

THESE also have an inward meaning, which respects the Sanctification of the Mind, and the Obedience of Faith, and is conformable to that divine Wisdom, which is constant and unchangeable. But the outward Letter of the Precept is only as a Case or Covering to that inward Meaning, which, in proportion to the Tempers and Apprehensions of Men, may be liable to Change and Alteration.

THUS different Precepts were prescribed to *Adam*, to *Noah*, and to *Abraham*; and yet none of them were subject to that Multitude of Ceremonies which composed the Body of the Law of *Moses*. And if then it be no Impeachment of the divine Wisdom that those Rites were not prescribed to the first Ages of the World, there can be no arguing from Reason that future Ages may not be released from them again, or that that

which

which was not imposed from the Beginning must needs be required to the End.]

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MAIMONIDES himself, as great a Stickler as he was for the Perpetuity of the *Mosaick Law*, and every thing being ordain'd for some fix'd and certain End or Purpose, has yet assign'd such Causes or Reasons for divers Institutions, as are plainly of an alterable Kind, and may serve to intimate that, when those Reasons ceased, it could be no way unworthy of God to set aside the Institution. The first Intention of the *Law* (*e*), according to him, was to extirpate and root out all Remains of Idolatry, Divination and Enchantment; and tho' the true Worship of God consists in the inward Love and Fear of him, yet many external Precepts (he observes) were added, in opposition to the Rites and Worship of the *Zabians*, and the better to secure those great Points against all idolatrous Encroachments. Since then the Rites and Worship, against which they were level'd, have long since ceas'd and are forgotten, why should it be urg'd as any Proof of Inconstancy, if God sees

(e) More Nevoch. par. 3. c. 29, 37.

SERM. fit to abrogate the Precepts as of no longer
 XVIII. Use or Significance.

BUT upon the *Christian* Scheme, this Argument may be push'd farther still. I trust it will appear, that *the Law* was intended for a *Schoolmaster* to lead to *Christ* (f), and foreshew the Benefits of his appearing. But when that he was come in Person, there was no more occasion for a *Schoolmaster*. It was not then for the Dishonour of the *Law*, that its ritual Injunctions were no longer necessary; their End was serv'd, and they expired of course. It can be no Argument of Change in God, that those ritual Precepts are rather obsolete than abrogated; that those Institutions, which were not good in themselves, but only expedient for a time, are no longer exacted since that time expired, and their Expediency has ceased. For this reason the *Gospel* is so far from pretending to be a new or different Law, as to any essential Parts of Duty, that it even ventures to establish it self upon the old Foundation, and appeals to *Moses* for the Proof and Confirmation of it. It teaches

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(f) Gal. iii. 24.

us that *Moses was faithful in all his House* ^{SERM. XVIII.}
as a Servant (g), for a Testimony of those
Things, which were to be spoken after; and
 for that reason taxes the *Jews* with not be-
 lieving *Moses (h)*, because they believ'd not
Jesus, of whom he wrote; for had they
done (i) that *Will of God* which *Moses* had
 reveal'd, they should have known of his
Doctrine, whether it were of God, or whe-
ther he spake it of himself; had they dili-
gently search'd those Scriptures (k), in which
 they profess'd to place their Hopes of *eter-*
nal Life, they should have easily perceiv'd
 how amply they bore witness and testified
 of him. From whence also we may learn
 the Meaning of that Declaration of our
 blessed Saviour, which the *Jews* are so for-
 ward to object against us upon this occasion,
 that he *came not do destroy the Law (l), but*
to fulfill it; to fulfill it not only by a punc-
tual Obedience in his own Person, but by
 really performing what that only figured out,
 and so causing it to reach its full End and
 Design.

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AND

(g) Heb. iii. 5.

(h) John v. 46.

(i) — vii. 17.

(k) — v. 39.

(l) Mat. v. 17.

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AND so far of the Argument deduced from Reason: We are in the next place to consider,

(2.) SECONDLY, what the *Jews* have to offer from the ancient Scriptures, in proof of the same Point, namely, the perpetual Obligation of the *Law of Moses*. And two or three of these Texts I shall dispatch in very few Words, as being plainly mistaken or perverted: but shall dwell longer on those which seem to be more specious and plausible.

THE first Text which *Maimonides* (m) alledges to this Purpose, is that of *Deut. xii. 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.* From whence he would collect that the *Mosaick Law* must needs be immutable, and neither capable of Increase nor Diminution. But the Answer to this was easily made by Rabbi *Joseph Albo* (n), that if we take that Text in the greatest Latitude, it can at most be understood

(m) *Jefode Hattorah*, c. 9. §. 1.

(n) *Sepher Ikkarim*, citante *Vorstio*. Annot. ad *Maim.* p. 121. & *Voisin*. *Obiervat.* in proëm. Pug. fid. p. 121.

stood only to restrain Men from adding or ^{SERM. XVIII.} detracting for their own Pleasure or Fancy, but by no means to exclude God from making such Alterations as shall seem good to his consummate Wisdom. The words are directed to the Subject, [*thou shalt not add nor diminish*] but cannot be understood to lay any Restraint on the supreme Law-giver.

ANOTHER Text urged by him to the same purpose, is *Deut. xxx. 12.* where *Moses* speaking of the Commandment which he had set before the People says — *it is not in Heaven, that thou shouldst say, Who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it?* As if the meaning were, that there was no new Law to be expected from *Heaven*, or the God of Heaven! But a slight Inspection of the Place may convince us, that here could be no Point in view which respected either the Change or Duration of the *Law* (o). But as *Moses* was exhorting them to a steady Observation of the divine Law, so he pertinently enforces his Advice from

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the

(o) See Vorstius in *Annot. ad Maimon. Jesode Hattorah, seu de Fundament. Legis*, p. 123.

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the great Ease and Facility of complying with it, in that this word was neither *hidden* nor *far off*, neither *in Heaven*, nor *beyond the Sea*, but *very nigh unto them*, in their *Mouth*, and in their *Heart*, that they might *do it*. So that the plain meaning is, not that no word should ever after come from Heaven, but that the *Law* they were to observe was not then *in Heaven*, but near at hand upon Earth, in their Mouths and in their Hearts.

THERE is another Text sometimes mention'd to the same purpose, from *Malachi*, the last of the *Jewish* Prophets, who left with them this solemn Charge or Advice — *Remember ye the Law of Moses my Servant (o), which I commanded to him in Horeb, for all Israel, with the Statutes and Judgments*. But as there is plain Reason to be given, from the Degeneracy of the People at that time, from their being newly return'd out of Captivity to the Opportunities of publick Worship, and from the near Expiration of the Gift of Prophecy (p),
why

(o) Mal. iv. 4.

(p) See Bishop Kidder's *Demonstr. of the Messias*. part. 3. c. 1.

why they should then more particularly be ^{SERM.} required to look to the *Mosaick* Institutions ^{XVIII.} as the Rule then in force, without implying them to be absolutely immutable: so indeed the words that follow do rather intimate there was a *Day* a coming, when a new Direction might be reasonably expected, which should be preceded by the coming of *Elias*.

THE Argument from these Passages is but slight and inconsiderable: but there is more Appearance of Solidity in what is farther argued (q) from another Place in *Deut. xxix. 29. Those Things which are revealed belong unto us, and to our Children FOR EVER, that we may do all the Words of this Law.* And this seems to be greatly confirm'd by such other Passages, where any of the ritual Institutions are prescribed to be בְּרִית עוֹלָם a Covenant FOR EVER, or an everlasting Covenant, and חֹק עוֹלָם לְדֹרוֹתֵיכֶם a Statute or Ordinance FOR EVER, throughout your Generations. Thus to begin with Circumcision, which was enjoin'd to *Abraham* long before the time of *Moses*; God says

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of

(q) Maim. ut supra. Vid. & Raymund. Martin. Pugio Fidei, par. 3. dist. 3. c. 11. Item Galatin. de Arcan. Cathol. Verk. 1. 11. c. 5.

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XVIII.

of it, *My Covenant shall be in your Flesh for an everlasting Covenant (r)*: So again of the *Sabbath* it was said to *Moses*—*The Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their Generations, for a perpetual Covenant: it is a Sign between me and the Children of Israel FOR EVER (s)*. In like manner of the *Paschal Solemnity*, it is said twice or thrice in one Chapter to the same effect—*You shall keep it a Feast to the Lord, throughout your Generations, you shall keep it a Feast by an Ordinance FOR EVER (t)*. The same is observable in the Books of *Moses (u)*, concerning the *First-Fruits*, the Feasts of *Pentecost* and of *Tabernacles*, and the Day of *Expiation* or *Atonement*, the Oil for the Lamps, the Office, Portion and Vestments of the *Priests*, with many of their Sacrifices and Oblations, the Possession of the *Levites*, the brazen Laver, and the Shewbread: which are all mentioned under this form, or to this effect—*It shall be*

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(r) Gen. xvii. 13.

(s) Exod. xxxi. 16, 17.

(t) Exod. xii. 14, 17, 24.

(u) Lev. iii. 17. —vi. 18, 22. —vii. 34, 36. —x. 9, 15. —xvi. 29, 31, 34. —xvii. 7. —xxiii. 14, 21, 31, 41. —xxiv. 3, 8, 9. —xxv. 34.

a Statute for ever in all your Dwellings ^{SERM. XVIII.} throughout your Generations (y). To all which we may add the Law concerning the Water of Purification, mixed with the *Asbes* of the *red Heifer* (z), which is likewise enjoin'd unto the Children of Israel, and unto the Stranger that sojourneth among them, for a perpetual Statute, or a Statute for ever. From all which it is argued by the Zealots for the Old Law, that no length of time can ever put an end to the *Mosaick* Institutions; and that consequently that Religion which shall pretend to set aside the Use of them, and look on them as obsolete, is for that very reason to be charg'd with Delusion and Imposture.

BUT in answer to all this, it has very justly been observ'd by *Jewish*, as well as *Christian* Writers, that the words *olam* and *le'olam* or *ad olam*, which we render *for ever*, and *everlasting*, do properly signify *for the age*; which will admit of very different Interpretations, conformably to the nature

(y) To those Texts of *Leviticus*, add also *Exod.* xxvii. 21. — xxviii. 41. — xxix. 2, 28. — xxx. 21. — xl. 15. *Numb.* x. 8. — xv. 15. — xviii. 8, 11, 19, 23. — xxv.

13.

(z) *Numb.* xix. 10, 21.

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XVIII.

nature of those things to which it is applied; and is accordingly used to express as well a limited (and sometimes very short) duration, as that which is interminable and in the strictest sense eternal. Thus when *Jebovah* is styled אלהינו לעולם the *Everlasting God*, or the *God of the Age* (b), we understand that *Age* which suits with the Existence of the Deity, and that is the most boundless and unlimited Eternity. But when *Hannah* devoted her Son *Samuel* to appear before the Lord (c), and to abide there עליון for the *Age*, (which our Translation calls *for ever*) she could not possibly mean it beyond Term of Life, as she has clearly express'd her Vow for making him a *Nazarete* (d): and R. *Solomon* observes upon the place, that it ought not to be extended beyond the *Age of the Levites*, which was fifty Years; after which Age they were no longer permitted by the Law (e) to attend the Service of the Sanctuary.

IN like manner, when the Law prescribes, concerning the Servant that should
refuse

(b) Gen. xxi. 33.

(c) 1 Sam. i. 22.

(d) ver. 11, 28.

(e) Numb. iv. 3, 23, 30, 35, 39, 43.

Perpetuity of the Law refused. 155

refuse to accept his Freedom, that his Master should bore his Ear with an Aul (f), and he should be to him Ebed Olam, a Servant of the Age, or for ever; it is in the nature of the thing impossible it should extend beyond the Life of the Servant: and the Talmudists (g) add, that it ought not to extend beyond the Life of the Master, because the Law says he shall be a Servant to him, but not to his Heirs after him. Nay, and besides all this, the Jews generally agree that it could not extend beyond the Year of Jubilee (h), when, as well the Lands that were mortgaged, as the Persons that were under Servitude, were of course to be set free or restored to Liberty. So that the AGE in this place is, according to them, the Age of Jubilee: and as that return'd every fifty Years, it might happen that the AGE

(f) Deut. xv. 17. Exod. xxi. 6.

(g) לֹא יִשְׁמַח בְּיָדָיו לְרַבּוֹתָם *Gem. Babil. ad tit. Kiddushin, fol. 14. 2.* וְלֹא לִיְיֹרְשָׁיו *fol. 15. 1.* And the same is implied in the Text of the *Mishna* itself, where the Servant with the Ear bored is said to gain his Liberty בְּיוֹבֵל וּבְמָוֶת רַבּוֹתָיו either at the Jubilee, or at the Death of his Master. But *Maimonides* and *Burckhardt* make a distinction in this case, that if the Master left a Son, and the Servant had not serv'd six years, he should serve his Son to the end of the six years, tho' not to any other Heir: but for perpetual Servitude, he was bound to his Master only: and even that was understood to determine with the Jubilee.

(h) כָּל הַיָּמִים עַד הַיּוֹבֵל *Kimchi Miclol. rad. עלם*

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SERM. AGE or Time, for which this Servant was
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bound, might be considerably either more
or less, in proportion as that Cycle was ei-
ther newly begun, or nearer to its Expira-
tion. And this Exposition of the Phrase is
not a little confirm'd by that Law, we meet
with in *Leviticus* (i), concerning Houses
bought in *walled Cities*, which if *not re-*
deem'd within a Year, were *establisb'd* to
the Purchaser *for ever throughout his Ge-*
nerations, so as *not* to go out in the Year
of *Jubilee*. In which case, tho' our Trans-
lation keeps the same Phrase, yet that in the
Original is manifestly varied, and such Hou-
ses are not said to be *establisbed* to the Pur-
chaser לעולם *for the Age*, but לצמיתו *to*
the Excision, i. e. so as to cut off all right
of reverting to the ancient Possessor any
more: which affords a good Presumption
that the Word לעולם had not been strong
enough for that purpose.

I would mention but two places more,
and they respect a limited Duration for time
past. The first is that of the *Proverbs*, *Re-*
move not the ANCIENT Landmark, which thy
Fathers have set (k). The Hebrew is גבול
עולם

(i) Lev. xxv. 30.

(k) Prov. xxii. 28.

על *the Bound of the Age*, which (if we ^{SERM. XVIII.} render it conformably to other places) will be the *everlasting Bound*: and yet as *Kimchi* (l) observes, it means only *the Bound* which has stood רב טמן *for a long time*. The other is that of the Prophet *Jeremy* (m), for OF OLD (מעתל from the Age) I have broken thy Toak, and burst thy Bands, and thou saidst I will not transgress; which cannot possibly be carried up beyond the time when *Israel* became a Nation, and suffer'd Punishment for their Iniquities, and is therefore explained by *Kimchi* (n) to mean only *from a long time or age*; who therefore observes also, as to time future, that *after many Days* there may come an end of such a long Age.

It deserves also to be noted from the same Expositor (o), that the *Jews* have a Tradition, which they refer to the *House of Eleasar*, that there are three Words in their Language of a stricter import, viz. נצח *Netfahh*, סלה *Selah*, and עד *Ad*; and in

(l) In Rad. עלם.

(m) Jer. ii. 20.

(n) Ibid. וכן בא על ימים רבים קצת העולם הארוך.

(o) Kimchi in Rad. סל Vid. & Raym. Martin. Pug. fid. par. 3. dist. 3. cap. 11. §. 11, 12.

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in all places wherever they occur, there is intended a continual and unlimited Duration, without any Intermission or End, Since therefore, no one of these Words is ever used in all that variety of places, which prescribe the Ceremonies of the *Law*, but only the Word **לְעוֹלָם** *Olam*, which plainly appears in many Cases to have a limited Signification; this may be thought to argue, not improbably, that it is here also used in a restrained Acceptation, and means a continuance of long standing, but short of everlasting. Nor may it be omitted that *Maimonides* (p) has plainly misrepresented this Point, when he affirms it to be a Matter declared in the *Law*, not only that it's Precepts were to endure **לְעוֹלָם** *for the Ages*, but **לְעוֹלָם עוֹלָמִים** *for Ages of Ages*. This, I say, is an unfair Representation, there being no such Expression any where applied to any of the ceremonial Institutions of the *Law of Moses*, but only **עוֹלָם** or **לְעוֹלָם** or **עַד עוֹלָם** in the singular, which, tho' it may sometimes admit of the same extensive Signification with the other, is yet capable of

(p) *Jefode Hattorah*, c. 9. §. 1.

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of a more limited and restrain'd Interpretation. SERM.
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Now tho' it is not demonstrably certain from all this, that in those passages, where this Phrase is applied to the *Mosaick* Institutions, it must needs be understood of a limited and determinable Duration; yet it is evident however, that we cannot be obliged to understand it of such as is absolutely to continue throughout all Ages: and consequently it cannot be of any force against us, when urg'd either as an Objection to the *Gospel* Oeconomy, or an Argument for the perpetual Duration of the *Law*. For if the Phrase does plainly admit of Limitations, what should hinder us from applying them in this case? It must lie upon our Adversaries to assign the grounds for their excluding them.

BUT then especially, if it should appear, that there is any known and allow'd Acceptation of the word *עולם Olam*, which is more particularly applicable to such limited or temporary Duration of the *Mosaick* Institutions; in such case it will be highly probable, that that is the Acceptation intended in such Passages: and so, what they are used

to

to glory in as an invincible Proof of the Perpetuity of the *Law*, will become almost an Argument against it.

THERE is a celebrated Distinction among the *Jewish* Writers between עולם הזה *this Age or World*, and עולם הבא *the Age or World to come* (q); by this latter meaning the *Age of the Messiah*, and the time when they should be subject to his Direction and Discipline, and by the other meaning that Time and State of Things which was previous and preparatory to it. I do not mean that that Distinction is always to be so understood: for sometimes it may mean this present mortal Life, in opposition to the State of the Soul after death, or in the time of Separation. At other times it may mean the present State of the World, or of Mankind in general, in opposition to that future State which will succeed the Resurrection of the Dead. But at other times it is certainly used among the *Jews*, as well ancient as modern, in the sense before mentioned: which withal is not a little countenanced by those

(q) Elias Thisbit rad. עתיד & עולם Vid. & Druf. Præterit. in Mat. xii. 32. Item Wittii Miscel. Sacr. l. 2. Dissert. 6.

those places of the Prophets, which describe SERM.
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the State of things in the days of the *Messiah* under the Character of *new Heavens* and a *new Earth* (r), introduced by the *shaking of the Heavens* and the *Earth*, and of *all Nations* (s). From whence we are not to wonder, if, with reference to this Distinction, some (t) Expositors have explain'd that Declaration of our blessed Lord concerning the *Blasphemy against the Holy Ghost*, that it *shall not be forgiven, neither in this World, nor in the World to come* (u); and that of the Author to the *Hebrews*, when, in stating the Excellency of the *Christian Dispensation* above the *Legal*, he has this Expression, *Unto the Angels hath he not put in subjection the WORLD TO COME, whereof we speak* (x).

Now this being the allow'd Use and Application of the word עוֹלָם, it seems very natural to suppose, that when any of the *Mosaick Precepts* are mentioned to endure עוֹלָם *for the Age*, this should not be ta-

(r) *Iſai.* lxx. 17.

(s) *Hagg.* ii. 6, 7.

(t) *Druf.* ut sup.

(u) *Οὐς ἐν τῷ αἰῶνι, ὥς ἐν τῷ μέλλοντι.* *Matt.* xii. 32.

(x) *Οἰκουμενὴν τὴν μέλλουσαν.* *Heb.* ii. 5.

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ken in the most absolute and unrestrained sense, but respectively to the *Mosaick Oeconomy*, as being to endure throughout that AGE and State of things in which they were instituted, or till the other should commence? They were to last throughout the עולם הזה the Age before the *Messiah*, which will imply they should be abrogated in the עולם הבא, or the Age of the *Messiah* it self. And this might be the meaning of those other Phrases which are so often added, that these Rites should be observ'd *in their Dwellings, throughout their Generations; i. e.* as long as they had possession of that Land of Promise, which God was then about to give them. Thus it seems to be explain'd by *Moses* himself—*These are the Statutes and Judgments which ye shall observe to do in the Land, which the Lord God of thy Fathers giveth thee to possess it, all the days that ye live upon the earth (y);* or, as the *Hebrew* expresses it in another Verse (z), *all thy days upon thy earth, i. e.* the Land of *Canaan*. Accordingly it has been observ'd (a), that in the Captivity at Ba-

(y) Deut. xii. 1.

(z) כל ימך על ארמך — ver. 19.

(a) See Dr. *Jenkins's Reasonab. of Christian Rel.* vol. 2. c. 15.

Babylon, the *Jews* did not think themselves obliged to observe the legal Festivals. *Daniel* fasted *three whole Weeks* together in the *first Month* (b), and consequently did not keep the *Passover*. And from hence *St. Chrysostom* blames the *Jews* (c) of his time for observing their Festivals in other Countries, against the example of their Ancestors. The believing *Jews* were indulged in adhering to the legal Precepts while the Temple stood; but the compleat Destruction of their City and Temple (which neither Friendship nor Malice has been able to restore) has now put a final period to the *Law*, and its Prescriptions.

It may also be worth our observing, that as the legal Precepts are capable of being distinguish'd into such constant and stated Rules as came on regularly and of course in their successive Periods, and such as may be called occasional, which were prescribed to be observ'd *pro re natâ*, as occasion offer'd,

M 2

or

(b) Dan. x. 2, 3, 4.

(c) Καὶ γὰρ ἐπὶ τῶν ἑορτῶν τῶν Ἰουδαϊκῶν ἔκαιρον μόνον, ἀλλὰ καὶ τόπον παραστήρῃν ἐκέλευσεν ὁ νόμος. D. Chrysost. adv. Judæos. Orat. 1. Tom. 6. Edit. Savil. p. 315. ἢ τῷ τόπῳ παραστήρῃσι τῆς τῷ καιρῷ παραστήσεως ἐστὶν ἀναγκασιότατα—ὅταν γὰρ φαίνεται ἐκείνοι μὴ δύνανται, μητε αὐτὴν ἄσας ἐπὶ γῆς ἀλλοτρίας—ὅπου γὰρ θυσία ἐκείνη, καὶ ἐορτή ἦν. Ibid. pag. 316.

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or was ministred by some present Circum-
 stance of Affairs: so the Character of a *Sta-*
tute or *Ordinance of the AGE*, or *for ever*,
 is most properly applied, under the first
 Branch of the Distinction, to such Rites as
 were ordinarily required in the Course of
 their Religion, and not prescribed only *pro*
hic & nunc, for a sudden and transient Oc-
 casion, which might return no more. This
 was plainly the Case in many of the Instan-
 ces above mention'd, in those standing Or-
 dinances of Religion, which relate to the
 Feasts of *Passover*, *Pentecost*, and *Taber-*
nacles, the Day of *Atonement*, the *Vest-*
ments of the *Priests*, the Possession of the
Levites, and those Sacrifices which were
 made by a fixed and stated Obligation. And
 if the same Phrase is likewise used in the
 Prescription of those Sacrifices, which were
 occasional only, and made at the free-will
 and option of the people; yet it is to be ob-
 serv'd that it is not then applied to the whole
 of the Institution, but only to some general
 Rule that is laid down concerning it, as a
 matter that was designed to be constant and
 unchangeable, whenever such Sacrifices were
 perform'd; or perhaps a Rule that should ob-
 tain

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tain not in that Instance alone, but through-^{SERM.}
out all their Sacrifices, and in other Cases^{XVIII.}
also. Thus in the three first Chapters
of *Leviticus*, which contain the Laws of
free-will Offerings, there is no Expression
to enjoin them by an Ordinance for ever;
but after its being mention'd that the *Fat*,
or Suet upon the Inwards should be *burnt*
for a sweet savour, and specially appropriate
to God, it is added as a standing and invaria-
ble Rule—*It shall be a perpetual Statute*
(כרתו קרי) for your Generations throughout
all your Dwellings, that ye eat neither Fat
nor Blood (d.) i. e. This shall be a Statute ex-
tending to all Cases without exception, that
those Parts, which in every Victim are sacred
to the Altar, shall never upon any occasion be
profaned by common Use. From all which it
may seem to be not improbably collected, that
the true Import of the Phrase is calculated to
point out a standing or stated Rule, in opposi-
tion to such as are contingent or occasional.

THUS far we have consider'd those Ar-
guments which are alledg'd by the *Jews*,
either from Reason or Scripture, to establish
the Perpetuity and invariable Obligation of
the

M 3

(d) Lev. iii. 17.

the *Mosaick Law*. And I think it must be allow'd that they fall short of the point, and fail of inferring that Conclusion which is endeavour'd to be made by them. At least then the *Jews* can have nothing certain to alledge on their side of the Question; but for ought they have to say to the contrary, the ritual Injunctions of the *Law of Moses* may be chang'd or grow obsolete. The Constancy of the Author is not at all impair'd by suiting his Laws to the Condition of those who should obey them: And that Perpetuity, which seems to be ascribed to them, is not absolute but relative; and therefore may, without any inconsistency, admit a Change or Variation.

It remains then to be enquired, what we have to alledge on the other hand, to prove that they are changed accordingly. And if it may be shewn by many Arguments—from the Nature of its Precepts, not founded in the Reason and Relation of things—from the spiritual Explication that is given of some of them in the Old Testament it self—from their being peculiarly calculated for the People and Tract of *Canaan*, whereas the *Messiah's* Kingdom was to extend over the whole World—from the express

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press Predictions that remain of some of the principal *Mosaick* Rites to be alter'd or abolish'd—from the mention of *another Law*, to be given by *Messiah*, different from the old one—and from the plain Tendency of those ancient Rites to prefigure and introduce the *Gospel* Benefits: I say, if from all this it can be shewn, that the Law of *Moses* was design'd in fact to undergo an Alteration, or give place to that of the *Messiah*, then we have gain'd the Point which we are arguing against the *Jews*; and it is so far from giving any real handle of Objection against the *Christian* System, to have made a change in this respect, that it could not indeed have been the Dispensation of *Messiah*, if it had done otherwise. The end of the *Old Law* was serv'd, and a *new* one was promised to be given, which might better answer the Extent and spiritual Purposes of the *Messiah's* Kingdom, not confined, like that, within the bounds of *Palestine*, nor conceal'd in ritual Observances. It is a Point of great importance to the enforcement and defence of the *Christian Religion*: But the clearing of this matter will deserve farther enlargement in some following Discourses.

Now to God the Father, &c.

SERMON XIX.

PREACHED

MARCH 6. 173 $\frac{1}{2}$.

The *Mosaick* Law shewn not to be
Perpetual from the Tenor of its
Precepts.

The Third SERMON on this Text,

John i. 17.

*For the Law was given by Moses, but
Grace and Truth came by Jesus Christ.*

THE Arguments by which the
Jews endeavour to maintain
the Perpetuity of the *Mosaick*
Law, are either taken from the
reason of the Case, that it proceeds from an
Author who is constant and unchangeable,
and is directed to an End that is always neces-
sary,

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sary, viz. the Happiness and Good of Men: ^{SERM.}
or else from such Passages of Scripture as are ^{XIX.}
either thought directly to assert it, of the
whole, or else wherein some of its ritual Pre-
cepts are enjoin'd by an *Ordinance for ever*
throughout their Generations. It was the
Business of the last Discourse to give satisfac-
tion to both these Objections: After which
we may assume it as a Matter at least possi-
ble, that the ritual Injunctions of the *Law*
may be changed or abolished. It remains
then to be enquired in the

2. SECOND Place, what we have to al-
ledge on the other hand, to prove that they
are changed accordingly. And because the
Arguments to this purpose are of different
sorts, it will be proper to digest them into
distinct Articles, in order to treat of them
apart. And,

(1.) FIRST, I would argue from the nature
of the *legal* Precepts, as not being founded
in the Reason, or Relations of Things. It
may be remember'd, that we are treating
now of the *Ceremonial Law*, as 'tis distin-
guish'd from the *Moral*; and therefore, tho'
we do confess the Obligation of this last, in
regard

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regard of that Foundation which it plainly had in the Nature and Reason of Things, which shews it to be conformable to the Divine Will, antecedently to the Promulgation of the *Law of Moses*; yet we may consistently dispute the Obligation of the other, as not appearing to rest upon the same Foundation.

It must also be acknowledg'd, that the Will of God reveal'd, is a sufficient ground for our Obedience, altho' there were no apparent ground to be collected from the Reasons and Relations of Things. But then since it is he who has placed Things in such Order and Relation, and made that the most general method of notifying his *Will* to Mankind, there is reason to believe that the Duties herein founded are fixed and unalterable, as being conformable to the Nature and Attributes of God himself: whereas the same is not to be said of those Duties which are founded merely upon Precept, since they may be variously accommodated to Persons, Places, and Seasons, and for the same Reason, which made them at one time expedient, they may become inconvenient at another.

It

It must nevertheless be granted, that even these Duties have an inward meaning, which is moral and unalterable; and tho' the outward matter be liable to change and variation, yet the Faith and Obedience express'd by it is always necessary, and will have the same Acceptance with our Judge and Law-giver, when it exerts itself in *positive*, as when in *moral* Duties. But the real difference lies here, that tho' the outward Act is in neither case acceptable by itself, yet in one case it ought to flow from the inward Disposition, supposing a Concurrence of proper Circumstances, altho' there were no *outward Law* to require and exact it; whereas in the other case, it depends on the Subsistence of some *positive Law* to exact and make it necessary. The inward part of both is always necessary, and alike in both gives value to the Action; but the outward part of one is founded on some mutable Respects, and therefore subject to change and alteration. The wiser Men among the *Jews* were not insensible of this distinction: and *Maimonides* (a) himself, with all his Zeal

(a) Prefat. in Aboth. c. 6, apud Surenhus.

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Zeal for the Perpetuity of *legal* Precepts, could not but confess a difference between those which he calls *intellectual*, and which would have deserv'd to be written, if they were not so already; and those which, if not prescrib'd by an express Law, might have been left unobserved without Sin.

AFTER all, I am not insensible what has sometimes been alledg'd by the *Jews* (*b*), that there may possibly be some secret *Relations* of Things undiscoverable by us, from whence the legal Precepts may be reasonable in themselves, and founded in a real Necessity of Nature, and ought so to be accounted, because they are ordained by the Wisdom of the supream Lawgiver, altho' that Reason or Necessity be not apparent to the Wisdom or Philosophy of Men. But to this it may be answer'd, that our Obedience can be no farther rational, than whilst we see sufficient Grounds and Reasons for it. The Command of the supream Lawgiver is no doubt a rational ground of our Obedience, and we may from thence collect that there is a Fitness and Congruity in the thing

(b) Limborch. Amica Collat.

thing commanded, altho' we should perceive no other reason but the Command it self. But if we would say, whether this Fitness and Congruity is necessary and immutable, or transient and occasional, there must be other Considerations taken in for the decision of this Question; and, except the Matter be supported by other Arguments, we are not certain but the Command may be revoked, and the same thing which was enjoin'd in one Age, be forbidden in another.

OF the Ritual Precepts in general it may be said, that they cannot be necessary and immutable, because they were not always required: And if the Faithful before *Moses*, were acceptable to their God without them, what should hinder but, if God see fit, the Faithful of future Ages may also find the same Acceptance? Of many of them, it is moreover certain, and allowed by *Jewish* Writers themselves, that they had respect to such Customs and Usages of other Nations, as are now sunk and buried in Oblivion: And if then the ground of their Prescription ceases, can it be any Reflection on the Divine Wisdom, or Argument of Mutability

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XIX.

in God, that the Prescription it self, which stands on that Foundation, should cease and be abrogated with it? Lastly, it will appear that they were meant to introduce the *Gospel* Dispensation, and did many of them figure out the Benefits and Privileges of it. But when the Substance came in view, it was but fit the Figures should be drawn off. It was no Dishonour to them to be so superseded; they were confess'd good in their time, they were useful and significant; and tho' they had not the same intrinsick Goodness with the moral Precepts, yet *Nehemiah* joins them together, and observes that when God came down on Mount Sinai, and spake with them from Heaven, he gave them right Judgments, and true Laws, good Statutes and Commandments (c). So that I should not apply to them that Passage of *Ezekiel*, as some have done, *Wherefore I gave them also Statutes that were not good, and Judgments whereby they should not live* (d). Which appears as well from the Context of the Place, as from the *Targum* of *Jonathan*, and *St. Stephen's* Oration in the

(c) Neh. ix. 13.

(d) Ezek. xx. 25.

the New Testament (e), to relate not to the **SERM.**
 Delivery of the *Law*, but to the People's **XIX.**
 being deliver'd over afterwards to the Prac-
 tice of Idolatry (f).

UPON the whole, we may conclude that the Goodness which was in them was transient and occasional, that they were prescribed for temporary Purposes, and the Reasons upon which they were founded are not constant and immutable. As God did not require them from the Beginning, so there were no Inducements to believe he would require them to the End; but it might reasonably be expected that whenever the ground of the Injunction should cease, (of which he to be sure is the only proper Judge) then he would also cease to exact the Observation of it. But

(2.) SECONDLY, to push this Argument a little farther, I observe that some of the *Mosaick* Rites are explain'd, in the Old Testament it-self, to have an inward and spiritual Meaning, from whence I apprehend it is a clear consequence, that the Matter which

(e) Acts vii. 42.

(f) See Scripture Vindicated, in answer to Christianity as Old, &c. par. 3. pag. 104, &c.

SERMON. which was chiefly intended, was not the outward
 XIX. Observation of the Rite prescribed, but that principal regard was had to something of a different kind, which was figured and denoted by it, something which was no less necessary before the Prescription of that Rite; and as it then subsisted, so it may continue, altho' the external Rite should be abolish'd by the same Authority that enjoin'd it.

Let us see how this stood in the Case of *Circumcision*. There was an outward Rite prescribed, which was not necessary till it was commanded: but it betoken'd an inward Disposition which has been always necessary, and must be so unalterably, as long as human Nature is tainted with Corruption and compass'd with Infirmary; namely, the mortifying and casting off of vicious Appetites and Inclinations. It is so explain'd by *Moses* himself, when he says in *Deuteronomy*, *Circumcise the Foreskin of your Heart, and be no more stiff-necked (g)*; and promises the Divine Aid and Assistance to that purpose—*The Lord thy God will circum-*
cise

(g) Deut. x. 16.

thine Heart and the Heart of thy Seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayst live (b). To the same purpose speaks the Prophet Jeremy; Circumcise yourselves to the Lord, and take away the Foreskins of your Heart, lest my Fury break forth like Fire, and burn that none can quench it, because of the evil of your doings (i). From whence it is usual both in the Law and Prophets, for them, whose vicious Appetites and Affections are not in this manner subdued and mortified, to be described under the Character of *uncircumcised in Heart or Ear* (k). So that it is no new Paradox which we meet with in the Christian System, that we are *circumcised with the Circumcision made without hands*, in putting off the Body of the Sins of the Flesh (l); that we are the *Circumcision which worship God in the Spirit*, and have no confidence in the Flesh (m); that the obstinate and unbelieving Jews are upbraided by St. Stephen with

(b) Deut. xxx. 6.

(i) Jer. iv. 4.

(k) Lev. xxvi. 41.

Jer. vi. 10.

—ix. 26.

Ezek. xlv.

7. 9.

(l) Col. ii. 11.

(m) Phil. iii. 3.

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being *uncircumcised in Heart and Ears* (n); that he is said, by *St. Paul*, not to be a *Jew which is one outwardly*, neither is that *Circumcision which is outward in the Flesh*, but he is a *Jew which is one inwardly*, and *Circumcision is that of the Heart, in the Spirit and not in the Letter*, whose *Praise is not of Men, but of God* (o).

So likewise in the case of *Sacrifice*, and other ritual Observances (p), it was the inward Principle of humble and dutiful Obedience which made them acceptable; and the outward Observance, when separate from that, is rejected as vain and insignificant. *Hath the Lord as great Delight in Burnt-Offerings and in Sacrifices, as in obeying the Voice of the Lord? Behold to obey is better than Sacrifice, and to hearken than the Fat of Rams* (q). *Offer unto God Thanksgiving* (r), the inward Affection express'd by *Eucharistical Oblations*: *this also shall please the Lord, better than a Bullock that hath Horns and Hoofs* (s).

The

(n) Acts vii. 5.

(o) Rom. ii. 28, 29.

(p) See *Jenkins's Reasonableness of the Christian Religion*, Vol. 2. c. 15.

(q) 1 Sam. xv. 22.

(r) Psal. l. 14.

(s) — lxix. 31.

The Sacrifices of God are a broken Spirit (1), SERM.
the deepest Remorse and Compunction of XIX.
the Soul, more acceptable to him, than the
slaying of Beasts. And where that was
wanting, to what purpose is the Multitude
of your Sacrifices unto me, saith the Lord?
—Bring no more vain Oblations, Incense
is an Abomination unto me, the new Moons
and Sabbaths, the calling of Assemblies I
cannot away with—wash ye, make you
clean, cease to do evil, learn to do well,
&c. (u).

THE Prophet *Jeremy* has spoken of this
Matter in such Terms, as if the use of Sa-
crifices had not been at all prescribed—I
spake not unto your Fathers, nor commanded
them in the Day that I brought them out
of the Land of Egypt, concerning Burnt-
Offerings or Sacrifices. But this thing
commanded I them, saying, obey my Voice,
and I will be your God, and ye shall be my
People (x). Upon which Passage *Maimo-
nides* moves a Difficulty, how this Decla-
ration may be reconciled with Fact, since

N 2

nothing

(1) Psal. li. 17.

(u) Isai. i. 11—17.

(x) Jer. vii. 22, 23.

(1) Isai. i. 11—17.

SERM. XIX. nothing can be plainer than that God did prescribe the use of *Sacrifices* upon their coming out of *Egypt*, and that the Rules concerning them, do make a principal Part of the Body of the *Mosaiick* Precepts. His Solution of the Doubt is right in the main, tho' it consists not well with his own Opinion of the perpetual Obligation of those Precepts. It amounts in short to this (y), that the first Intention or Design of the Law, was to secure the Belief and Worship of one God, and that what relates to these ritual Observances being only of a secondary nature, not instituted for its own sake, but for the better securing of the first and great end, is spoken of as if it had not been prescribed at all, in comparison of the other, which was the thing principally designed, and had in view even in those Prescriptions. It may be added, that these *Sacrifices* are not expressly mention'd in the original Covenant between God and the People at Mount *Sinai* (z), but only a general Stipulation for Obedience. After which, those

are

(y) Maimon. More Nevoc. par. 3. cap. 32.

(z) Exod. xix. 3, &c.

are not mention'd in the first place, but the moral Precepts of the *Decalogue* come first, and the ritual Injunctions afterwards. Sacrifice was then prescribed in consequence of this Covenant; but the thing directly engaged for, was Obedience, which did virtually oblige them to the use of *Sacrifice*, when once it was prescribed. The Covenant it self indeed was ratified by *Sacrifice*, perform'd agreeably to the antient Patriarchal Rites in use before the time of *Moses* (a); but that was no proper or essential part of the Covenant, but only the Method of ratifying and confirming it.

Now, tho' it cannot from all this be argued, that the Institutions of this kind may be neglected at Men's own choice and option, so long as the Precepts requiring them continue in force; yet it may be certainly concluded, that they are alterable in their own nature, and may be changed or abolish'd at the pleasure of the Lawgiver. He acts indeed upon the highest Reason and Wisdom, from whence we may be sure that there were good grounds for their being

(a) Exod. xxiv. 5, &c.

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once instituted. But if the great End and View, which was serv'd by them at first, may be secured afterwards, in another manner, more effectually; here is then the same Reason and Wisdom in abrogating them, as there was in appointing them before. But,

(3.) THIRDLY, Our next Argument will rise higher, and shew that this was not only a possible or likely Case, but that in fact the *Mosaick* Institutions were so peculiarly adapted to the People and Tract of *Canaan*, that many of them must be utterly impracticable under the Reign and Discipline of the *Messiah*, whose Kingdom was to extend over the whole World.

It has been observ'd in general of the ancient Rites, that they were given for a Mark of distinction between the *Israelites* and other Nations, to keep them as a select People or Body of Men, specially appropriate to God, and his *peculiar Treasure above all People* (b). But this Peculiarity must cease of course, when all Nations became subject to one Sovereign and one Law; and

(b) Exod. xix. 5.

and there could be no need to separate the ^{SERM.} ^{XIX.} *Jews* from other People, in religious respects, when all People should be incorporated in one Body with themselves. So that all should become *one Nation*, and have *one King* over them, *Jehovah* should be *one*, and *his Name one* (cc). This therefore being the State of things predicted in the days of the *Messiah*, it remains that the Law which serv'd for Separation must then expire, and that not only when all Nations should be actually admitted, but from the time that an Offer of Admission should be made them, which breaks down the *middle Wall of Partition* (c), and cuts off all pretence for national Distinctions. Accordingly it is observable, that many of the legal Institutions were plainly adapted to the *Jews* consider'd as Inhabitants of *Canaan*, and making an entire Body, distinct and separate from other Nations. And as they could not be properly observ'd by themselves, when disposs'd of that Country; so much less could they extend to oblige all Nations, when converted and made subject to one common Law with them.

N 4

To

(bb) Zech. xiv. 9.

(c) Eph. ii. 14.

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To illustrate this matter in a few Instances: The *New Moon*, or first Day of every Month, was required to be observ'd with the *blowing of Trumpets*, and the offering of solemn Sacrifices (a). And this was yet more strictly enjoin'd on the first Day of *Tisri*, which, being the beginning of the Year for some Uses with the *Jews*, tho' the seventh Month in other respects, was more eminently distinguish'd as the *Fest of Trumpets* (e), and required to be celebrated with the Solemnity of other additional Sacrifices: to which the *Psalmist* refers in this Description—*Blow up the Trumpet in the New Moon, in the time appointed on our solemn Feast-day; for this was a Statute for Israel, and a Law of the God of Jacob* (f). Now the Knowledge of this beginning of the Month depended on the Observation of the *Phasis* of the Moon at *Jerusalem* (g); and as their other Festivals were fixed to certain Days of their Months respectively, it follows that the Observation of them must depend upon this Knowledge

(a) Numb. x. 10 — xxviii. 11, 14.

(e) Lev. xxiii. 24. Numb. xxix. 1.

(f) *Psal.* lxxxi. 3, 4.(g) Vid. *Maimon. Hilchot Hachodesh*.

of the *Months*, or the Term from which SERM.
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the Month began, which could be had only in *Judea*, or such places as were near enough to have the notice convey'd. And how then can this consist with the universal Extent of the *Mosaic* Kingdom, when the People of all Nations are foretold to unite under him, and be subject to his Law?

And as this creates a difficulty in their monthly and annual Festivals, such as obliges them at this day to observe two Days together for their *New Moons*, which could never be the Intention of the Law, so there is another to be observed in their weekly Festival of the *Sabbath*. The *seventh Day* to be *kept holy* was computed from the setting of the Sun on the sixth Day, to its setting again on the Day following. But surely this Law was never design'd to reach to every Country, since the Measure of Time can never be the same in all. At the same time that it is Noon in *Judea*, it is but Morning in *Britain*, it is Evening in *China*, and Midnight in *America*. So again, whereas the Days and Nights are nearly of an equal length between the Tropicks, they are in other Countries either longer or

SER.M. or shorter at different Seasons of the Year,
 XIX.  in proportion as they are nearer or more remotely situated. And in those Parts which are nearest to the *Poles*, the Sun remains either above or under the *Horizon* for several Months together, so as to make it either Day or Night continually. Now under this Variety, how should the *Sabbaths* or other Festivals be reduced to any certain Computation? The Law has plainly made no provision for this Exigence: from whence it is at least a reasonable Presumption, that the Law was only calculated for the Inhabitants of one part of the World, and could not therefore be design'd for the Subjects of the *Messiah*, who should be spread over the whole Earth.

LET us look again to their *Sabbatical* Years returning, answerably to the *Weekly Sabbath*, in a Course of seven Years, when the Land was to rest from Agriculture and Tillage, and by a rotation of seven of which *Sabbatic* Years the grand *Sabbath* of *Jubilee* or general Release was regulated and adjusted. Now these Years were (*b*) reckon'd

(*b*) Lev. xxv. 9.

to commence from the Tenth Day of *Tisri*, SERM. XIX.
 or the seventh Month, which answers most-
 ly to our *September*, after the Fruits both
 of the Field and the Vineyard were got in,
 and about five Days before that Feast of *Ta-
 bernacles* (i), which was prescribed to be
 annually observed when they had gather'd
 in the Fruit of the Land. By this means
 the Fruits of the sixth Year were clearly got
 in, before that Rest or Cessation of the se-
 venth, which the Law prescribed. But that
 could be the case only in those Places where
 the Seasons keep the same course as in *Ju-
 dea*, where the Harvest and Vintage fall in
 or near the same Months, so that the regu-
 lar Observation of *Sabbatic* Years and *Ju-
 biles* might interrupt the Agriculture of
 their own time only, the sowing and ga-
 thering of one Year, and not by a different
 position of the Seasons hinder the gathering
 of what was sown some Months before, nor
 the sowing of that which was to be gather'd
 in the Months following. So that neither
 was this Law calculated for the whole
 World, since Summer and Winter cannot
 be

(i) Lev. xxiii. 34, 39.

SERM. XIX. be the same in all Places, but in proportion as the Sun approaches nearer to one Tropick, he must of course remove farther from the other. And it is remarkable that this Law, tho' given to the *Israelites*, with the rest of the *Mosaic* Precepts, forty Years before their entering into *Canaan*, yet was not to take place till they had actual Possession of that Land of Promise. — *When ye come into the Land which I give you, then shall the Land keep a Sabbath unto the Lord (ii).*

THE same Observation might be made in many other Cases, where the Law plainly considers them as Inhabitants of *Palestine*, and in consequence of that prescribes such Rites as would not have been required throughout all Nations. Thus in the Case of the *Leprosy* of Houses, where the *Priest* was to go and view the Place infected, and perform the Rites of Cleansing on the very spot, the Law is thus introduced — *When ye be come into the Land of Canaan, which I give to you for a Possession, and I put a Plague of Leprosy in a House of the Land of your Possession (k).* — And it is observable that

(ii) Lev. xxv. 2.

(k) Lev. xiv. 34.

that in many of those Places where their ^{SERM.} Rites are prescribed by an *Ordinance for* ^{XIX.} *ever*, there is this Limitation expressly added — *in your Dwellings, and throughout your Generations* — as it were on purpose to restrain it to the time of their inhabiting the Land of *Canaan*.

BUT to proceed; there were three annual Festivals, on which *all* the *Males* were obliged to *appear before the Lord* at *Jerusalem*(1), and offer according to their ability respectively; namely, at the Feasts of *Pas-fover*, *Pentecost*, and *Tabernacles*: the two first of which were at seven Weeks distance from each other, and the latter about four Months afterwards. Surely this Law was design'd for such as lived within a reasonable distance of *Jerusalem*. Surely it could not be meant that the Inhabitants of *Britain* and of *China*, of *Scythia* and the Southern Parts of *Africk* (to say nothing at this time of *America*) should be obliged to the perpetual Fatigue of tedious Journeys, to spend the whole Circle of the Year, the whole Circle of their Lives in Pilgrimage and

(1) Deut. xvi. 16.

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and Travel. How should domestick Cares at this rate be provided for? How should the Publick Weal be secured or promoted? How should Arts and Sciences be studied and made to flourish? How should the common Business of Life be consulted and pursued; if all Men in the Universe were thus frequently gather'd to one certain Point of it, and required to leave their Countries and their Families? Or if we could overlook these great and manifold Absurdities, yet what was the *City of Jerusalem*, that it should receive or entertain such innumerable Multitudes? What was the *Temple*, or the *Altar of Burnt-Offering*, that such infinite Oblations should be admitted there? Who were the *Priests* and *Levites*, that they should attend such an immense Concourse of *Sacrifices*, and that Variety of Offices which would be incumbent on them? What were the Flocks and Herds of *Judea*, that they should supply Victims enough for every one's occasion? What were the Channels and Sewers of *Jerusalem*, that they should suffice to convey away the Blood?

AND yet after all, the difficulty will increase, if it be remember'd that there were many

many other Occasions for repairing to the Temple to offer Sacrifice. Many were the Cases in which some legal Pollution, and Trespasses of various kinds, obliged them to come and offer their Atonement: and even the Women after Child-birth were required to repair thither both with eucharistical and expiatory Sacrifices. These Prescriptions, which were difficult enough to be observ'd, even by the Inhabitants of *Canaan*, must needs appear not only extremely burdensome, but altogether impracticable, if required of the Inhabitants of all the Earth. From all this it is strongly argued by *Eusebius* (m), that the *Mosaick Law* could never be designed for the Discipline of the *Messiah*, whose Kingdom was to extend over the habitable World, and whose Subjects, for that reason, could not be required, by an All-wise and Righteous Lawgiver, to resort, in such frequency and numbers, to the City of *Jerusalem*. *Shall not the Judge of all the Earth do right?* And can we then believe, that he would rigidly exact the

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(m) Demonstr. Evang. lib. 1. Vid. & Spanhem. Dub. Evang. par. 3. Dub. 112. & Wits. Oeconom. Fœderum, l. 4. c. 14.

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Observation of such Rites as are utterly impossible, that he would require his People to desert their Families, or leave their Country desolate, that he would crowd into one City of *Canaan*, much greater Numbers than could be contain'd in it, or than the Fruits and Produce of the adjoining Countries could possibly support? They who can imagine such Absurdities as these, will lose much of that Beauty and Comeliness, with which the Laws of God have always been display'd, will derogate greatly from that Wisdom of the Divine Oeconomy, which is one very weighty and powerful Recommendation of Religion.

PERHAPS it may be urged against us, that the *Moral Law*, which is confessedly in force, is yet impossible to be perfectly observ'd, as well as the Ceremonial. And why then should that Impossibility, which cannot vacate the Obligation in one respect, be judg'd to do so in the other? But who sees not, in this Case, the Distinction and wide Disparity; that the Impossibility of observing the *Moral Law* to perfection, arises not from the Nature of the Law itself, but from the Corruption and Infirmary of Man,

2

whereas

whereas the Impossibility of observing these SERM.
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ritual Usages in all Nations, arises from the Nature of the Rites themselves, without any fault or negligence of Men.

AGAIN it may be said, that the *Jews* assert the Perpetuity of the *Law* as to themselves only, and do not extend it to the *Gentile* World. But it was shewn before that in the Days of the *Messiah*, the *Jews* and *Gentiles* were to be incorporated into one Body, and should then become subject to *one Law* and one Government. So that it is in vain to imagine this discriminating *Law* should be continued, when the difference of Nations, which gave ground for it, should be it self abolish'd. Either then the *Law* must be universal in its Obligation, or must be superseded in the Days of the *Messiah*, whose Kingdom reaches over all. Besides that the Prophets (as we shall see hereafter) have made mention of *Priests* and *Levites* to officiate, of *Sacrifice* and *Incense* to be offer'd among all Nations: which, however inconsistent with the literal Prescriptions of the *Jewish Law*, and therefore necessary to be mystically interpreted, must argue at least that in the Days of *Messiah*

SERM. there should but *one Law* and Worship be
 XIX. prescribed both for the *Jew* and *Gentile*.

LASTLY, it may be alledg'd that in such Cases as are utterly impracticable, God may see fit to relax the Rigor of his Laws, and dispense with the punctual Observance of them; and yet as to all other Matters, the Law may continue in full force, and retain its ancient Obligation. But this is an arbitrary Resolution of the Difficulty, without any real Ground or Foundation in the *Law* it self. The Instances which have been mentioned, do make up a main Part of that Body of ceremonial Precepts, which is contained in the Books of *Moses*. They are prescribed in the same strict and peremptory manner with the rest. They are many of them such Precepts as are enjoind by an Ordinance *לעולם* for the Age (or for ever, as it uses to be render'd) from whence the *Jews* (we have seen) do take their principal Argument of Perpetuity. And they are all of them included in that severe Sanction of the whole Law—*Cursed be he that confirmeth not all the Words of this Law to do them* (n). What Reason is

(n) Deut. xxvii. 26.

there then to imagine, that so great a Part of ^{SERM.} the ritual Precepts, should be dispens'd with ^{XIX.} and relax'd; tho' no such thing was intimated by *Moses*, or the following *Prophets*, which will not argue with greater probability, that the whole was meant to be set aside or superseded, and no longer to remain in force? The Conversion of the *Heathen* World was a Case foreseen and foretold; and had it been design'd they should become subject to the rest of the *Mosaick* Precepts, it had been easy to have made a general exception of such things as are impracticable, which would at the same time have strengthened and confirmed their Obligation to the rest. Since no such Exception has been made in the *Law*, it is too much for us to make it of our own heads; it must be much more reasonable to conclude there is no need of it, because the whole System of ritual Ordinances is expired, and so the Objection of Impossibility is entirely removed and set aside. Upon this foot we are able to defend the Honour and Consistency of the Divine Laws, the Harmony that is between them, the Order and Beauty of the whole Oeconomy. But they who would assert

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will have the Difficulty to account how such extraordinary, such impossible things should be prescribed, and yet no Provision be made to excuse or dispense with them in any case.

THERE are other Arguments behind to the same purpose, taken from the express Predictions that remain of some of the Principal *Mosaick* Rites to be alter'd or abolish'd, from the mention of *another Law* to be given by *Messiah*, different from the old one, and from the plain tendency of the ancient Rites to prefigure and introduce the *Gospel* Benefits: by all which it is argued, that the *Law* was not designed for an unalterable Dispensation, but was really subservient to that *Gospel Scheme*, which began to be proposed in Paradise, and was therefore to expire upon the fuller Discovery and Revelation of it. But enough has been said already for the present time, and the farther Prosecution of these Particulars must be left to another Opportunity.

S E R.

SERMON XX.

PREACH'D

APRIL 3. 1732.

The Principal Rites of the *Mosaick*
Law foretold to be abolish'd.

The Fourth SERMON on this Text.

John i. 17.

*For the Law was given by Moses, but
Grace and Truth came by Jesus Christ.*

IN order to evince the Abrogation or rather Expiration of the *Mosaick Law*, as far as it consists of ritual or ceremonial Institutions; I have already argued from these three Considerations, *viz.* (1.) From the Nature of those legal Precepts themselves, as not being founded in the Reason or Relations of Things, at
O 3 least

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least so far as that Reason and those Relations are discoverable by us, and so far only they may be urged as the Grounds of our Obedience. (2.) From that some of the *Mosaick* Rites are explain'd, in the Old Testament, to have an inward and spiritual Meaning, whereby it is implied that the matter chiefly design'd was not the outward Observation of the Rite prescribed, but something of a different kind which was figured and denoted by it, something which was no less necessary before the Prescription of that Rite; and as it then subsisted, so it may still continue, altho' the external Rite should be abolish'd by the same Authority that enjoin'd it. (3.) From that they were so peculiarly adapted to the People and Tract of *Canaan*, that many of them must be utterly impracticable under the Reign and Discipline of the *Messiah*, whose Kingdom was to extend over the whole World. It remains now that I go on with such other Arguments as may be offer'd to the same purpose.

(4.) FOURTHLY, therefore we have express Predictions in the Old Testament, that some of the Principal *Mosaick* Rites should

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be alter'd or abolish'd. It may be worth the SERM.
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while to consider this Matter in three special Instances; namely, the Ark of the Covenant, the Priesthood, and the Sacrifices, which were such principal Parts of the *Mosaick* Discipline, and so essential to the Worship instituted by it, and many of them enjoin'd to endure for that *Age* or Period, which the *Jews* would have to be *for ever*; that if it should appear even these were design'd only for a temporary Duration, and were foretold to expire in the Advent of *Christ*, there can be little doubt of the rest of the *Levitical* Oeconomy, but that all its Rites were calculated for the same end, and were design'd to lose their Obligation at the same juncture. For if those things were to expire, on which the Law has laid the greatest Stress, and prescribed with greatest Solemnity; who will dispute but other Matters of less importance, and dependent upon these, should of course meet the same fortune with the principal, *i. e.* expire or be abrogated with them?

[I.] FIRST then, asto the *Ark of the Covenant*, the Prophecy of *Jeremy* is very
O 4 remark-

SERM. remarkable——*In those Days, saith the*
 XX. *Lord, they shall say no more, The Ark of*
the Covenant of the Lord: neither shall it
come to mind, neither shall they remember
it, neither shall they visit it, neither shall
that be done any more (a). That the Days here
 refer'd to, are the Days of the *Messiah*, does
 appear from divers Characters in the Con-
 text of this place. The Union of *the house*
of Judah with the house of Israel, the Mer-
 cy and Restoration promised to them both,
 their great Increase and Multiplication in
 the Land, the *gathering of all Nations to*
them to the Name of the Lord, and the gi-
 ving them *Pastors according to God's own*
Heart, do all plainly speak that flourishing
 and universal Empire, which is all along as-
 sured to the Son of *David*.

Now the *Ark* of the Lord was, as
 it were, “ the Center and Compendium of
 “ all legal Ceremonies, the Throne of God
 “ exercising a peculiar kind of Jurisdiction,
 “ and the principal Symbol of the whole
 “ typical Covenant (b).” From whence it
 is

(a) Jer. iii. 16.

(b) Vid. Wicl. Oeconom. fecd. l. 4. c. 14. §. 26.

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is usually styled the *Ark of the Covenant* (c),^{SERM. XX.} and had the Tables of the Covenant reposed in it, and the whole Law of *Moses* in the side of it, as also the *Ark of the Testimony*, and the *Testimony* it self (d), testifying, or bearing witness to the Covenant God had made with *Israel*, and being a standing Pledge or Ratification of the same. It was indeed the most

(c) It is much disputed among the *Jews*, whether there was only one *Ark of the Covenant*, and that made by *Betzaleel*, or whether besides that there was another made by *Moses*, according to *Deut. x. 1*. They who suppose two, reckon the first to have contain'd those *Tables of the Covenant* which were not broken, and to have remain'd in the midst of the Camp, and afterwards in other Resting-places, till it was fix'd in the Temple built by *Solomon*: And the other they suppose to have contain'd the broken *Tables*, and to have been occasionally carried out into the Wars. But others have more reasonably judg'd, that the *Ark* made by *Moses* and by *Betzaleel* was the same, the one directing the Pattern, the other performing the Workmanship, and that it was not allow'd to be carried out into the Wars, or go before the People in their Journeys, but upon special Occasions, and by the Command of God; as at their first leaving *Sinai*, three days Journey, to search out a Resting-place, *Num. x. 33*. at their passing over *Jordan* to take possession of the Land of Promise, *Josh. iii. 3*, &c. and at the Siege of *Jericho*, *Josh. vi. 6*. We read also of its being brought out in the Days of *Eli*, *1 Sam. iv. 3, 5*. But that being done without any Divine Warrant, met with ill Success. There is besides this some mention of an *Ark* brought out on other Occasions, *1 Sam. xiv. 18*. *2 Sam. xi. 11*. But this is understood not to mean the *Ark of the Covenant*, which contained the Tables of the Decalogue, but another *Ark* or *Chest* which was made for the conveniency of carrying with them the sacred *Ephod*, with the *Urim* and *Thummim*, that they might be able to consult God on any sudden Emergency. *1 Sam. xxx. 7, 8*. Vid. *Buxtorf. Exercit. 1. Historia Arcæ fœderis. cap. 3*.

(d) *Deut. xxxi. 26*. *Exod. xxvi. 33*. *Lev. xvi. 13*.

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most remarkable Symbol of God's Presence in the *Jewish* Church, and amidst all the Pomp and Splendor of that Temple which was built by *Solomon*, there was nothing esteem'd more sacred than this, or regarded with a greater Veneration. The curious Art and Contrivance of the Workmanship, the prodigious Cost and Value of the Ornaments, the Over-layings of Gold, and the *Cherubim* that overshadow'd it, its being made the Repository of the *Decalogue*, and situate in the most Holy Place, are all unquestionable Arguments of the particular regard paid to this sacred Utenfil. But above all the rest, it is observable, that over this was the *Propitiatory* or *Mercy-Seat*, from whence God was used to shew himself propitious or gracious to his People, by his especial Residence or Inhabitation of that bright Appearance, which the Holy Scriptures call the *Glory of the Lord*, but the *Jewish* Writers *Shecinah* (e), or the Habitation of the Divine Presence. From hence God was pleased sometimes by an audible Voice to give Answers suitably to the

Exi-

(e) שכינה.

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Exigencies of his People ; and from hence ^{SERM.} indeed the *Tabernacle* had its Name (*f*), as ^{XX.} being in a more especial sense the Habitation of the Deity, and Place of his peculiar Residence. For this reason the Prayers of the People were directed towards it, their Sacrifice and Incense were offer'd up before it ; God is said to have dwelt in the *Tabernacle*, and between the *Cherubim*, and when the *Ark* was taken by the *Philistines*, the *Glory* was thought to have departed from Israel (*g*). Upon all which Considerations the *Jews* scruple not to say, that *the whole Levitical Worship was refer'd to the Ark and Cherubim, which were as the Heart and Lungs in the human Body* (*h*).

BUT great and important as this Symbol was, we see the Prophet *Jeremy* foretold the Absence and utter Abolition of it ; and this not as a Calamity, such as the taking of it by the *Philistines* was deem'd, and the final Loss of it at the Time of the *Babylonish* Captivity, but indeed as a Privilege and Note of happy Times ; which argues that the Use

(*f*) יְהוָה.

(*g*) 1 Sam. iv. 22.

(*h*) Cozri par. 2. §. 26. Ita & R. Jehuda Muscat. apud Buxtorf. de Arca foed. c. 15.

SERM. of it should then be superseded, and Men
 XX. might gladly go without the Shadow, when
 they had the Substance; that they should not
 only be without the thing, but without all
 Value or Esteem for it, without all opinion of
 its Sanctity, insomuch that in the Prophet's
 Phrase they should *no more speak of it, no more
 remember it, neither should it come to mind,
 neither should they visit or seek after it, nei-
 ther should that be done any more.* So that here
 is plainly no room for that Objection of the
Jews, that the Abolition of the other Ceremo-
 nies cannot be infer'd from the Absence of the
Ark, because they continued to be necessary af-
 ter the Captivity, altho' the *Ark* was wanting:
 since we do not argue meerly from the *Ab-
 sence* of that Utensil, but from the setting
 aside of any *Value* or regard for it, the put-
 ting it out of *remembrance* as of no longer
 use or significance; and all this mention'd
 as a Privilege or Note of Happiness. The
 Loss of the *Ark* at the time of the Capti-
 vity, might intimate there was a time to
 come when all the ritual Services should be
 abolish'd: but it was not then attended with
 the Circumstances here foretold by *Jeremy*;
 it was then *remember'd* with Honour and
 Respect,

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Respect, and the loss of it lamented as a ^{SERM.} grievous Infelicity. ^{XX.}

NOR have the *Jews* any better Refuge in that other Pretence, that this is not spoken of an utter Abolition of the *Ark*, but only in a certain respect (*i*); namely, that *Israel* should meet with such a ready Submission of the Nations, that they should have no need, as formerly, to carry out the *Ark* into the Wars, and encourage themselves by that Symbol of the Divine Presence with the Hopes of Victory. It does not appear that this was any original Design of the *Ark*: and tho' it might be sometimes carried out upon special Occasions, and by the express Command of God (*k*), yet the only instance we read of it without such Authority, was that in the Days of *Eli* (*l*); and certainly the Success it met with upon that occasion, could give but little ground for following the Example. Besides that, soon after, upon the Erection of the Temple in the Days of *Solomon*, the *Ark* was shut up in the most Holy Place, which is therefore

(*i*) Menasse Ben-Israel Conciliat. in Levit. Q. 7.

(*k*) See above, p. 201.

(*l*) 1 Sam. iv. 3.

SERM. fore significantly call'd the *RESTING-place*
 XX. *of the Lord, and of the Ark of his Strength,*

(*m*) the *Levites* were then released from the Burden of carrying it any more upon their Shoulders(*n*), and it was never afterwards removed from its place, till the Temple it self was rased and level'd with the ground. It must then be most absurd to imagine the Prophet should here foretel the Disuse of a Practice, which had been left off Ages before his own time; and especially that he should do it with such earnestness and variation of phrase, as cannot be understood to import less than an utter Abolition. Again,

[2.] *SECONDLY*, Another thing which was foretold in the ancient Scriptures to be changed or abolish'd, was the *Levitical Priesthood*; which will imply the consequential Abrogation of all that ceremonial Worship, that Train of ritual Observances for the sake of which the *Priesthood* it self was instituted and ordain'd.

THE most inattentive Reader of the Books of *Moses* can scarce forbear observing,
 that

(*m*) 2 Chron. vi. 41.

(*n*) 2 Chron. xxxv. 3.

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that the Sacrifices, and Purgations, and many SERM.
XX. other Ceremonies of the Law, were so inseparably annex'd and appropriate to the *Priestly Office*, that it was judg'd a matter of very criminal intrusion for any others to usurp or intermeddle in them—that the *Levites* themselves were only appointed in some circumstantial matters to attend (as it were) and wait upon the *Priests* in the execution of certain inferior Offices; such as carrying the Ark upon their shoulders, slaying the Victims, washing away the Blood, and the like; whilst the Importance of the Ceremony lay upon the *Priests*, and could not be legally or warrantably executed by any other hand—that finally this *Priestly Office* was most strictly and rigorously limited to a certain Line or Succession, *viz.* the Family of *Aaron*; so that no Person of any other Extraction could, consistently with the *Mosaick Law*, be called or qualified for that Station. From all this one cannot help concluding, that if this Order of *Aaronical Priesthood* was at any time to cease or be abolish'd, then the Law which had enjoin'd it, and whose most material Precepts had so plain a connexion and dependence on it, must

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must of consequence expire with it, and lose its force and energy. This is the Argument of the Apostle, and it has a manifest cogency of Reason in it: — *The Priesthood being changed, there is made of necessity a change also of the Law (o).*

LET us see then what proof we have from the Prophetick Scriptures that the *Priesthood* was to be changed or alter'd in the days of the *Messiah*. The whole Office of the *Priesthood*, the *High Priesthood* in particular, was designed to figure out the Offices of *Christ*, who, as it was foretold by the Prophet *Zechary (p)*, should not only *sit and rule upon his Throne*, but should also *be a Priest upon his Throne*. But yet there are such Circumstances in the Letter of the Institution, as could not consist with *Christ's* Investiture with that Dignity, which therefore is an Argument that the Literal *Priesthood* must expire, when once the Spiritual one of *Christ* took place.

THE most remarkable Passage to this purpose, is that from which the Author to the *Hebrews* has so strongly argued in the

110th

(o) Heb. vii. 12.

(p) Zech. vi. 13.

110th Psalm at the fourth Verse: — *The* ^{SERM.}
Lord hath sworn and will not repent, thou ^{XX.}
art a Priest for ever, after the Order of
Melchisedeck. I have already had occasion,
in the Course of these Lectures, to observe
that this *Psalm* was penn'd by *David*, and
that the Person, whose Honour and Dignity
is made the Subject of it, is no other
than the *Messiah*, in whom the *Regal* and
Sacerdotal Offices were to be united. And
tho' the *Jews* have excepted to this Argu-
ment, that the word *Cohen* does not neces-
sarily signify a Priest, but is sometimes ap-
plied to secular Princes, as when *Ira* the
Fairite is said to be *David's Cohen* (q), his
Prince, or *Chief Ruler*, and *David's* Sons,
in general are term'd *Cohanim* (r); from
whence the *Targum* upon the *Psalms* would
restrain it to that Signification in this place:
yet I judge that Restriction must appear to
be unreasonable, when it is consider'd that
the word *Cohen*, if used in a political sense,
is never put for the Royal Majesty of the
King's Person himself, but at most for the
next or chief after him. Since then the

(q) 2 Sam. xx. 26.

(r) —viii. 18.

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Messiah is clearly represented with the Character of Majesty, it remains that when the Title of *Cohen* is ascribed to him, it cannot be understood in the Political Sense, but in the Ecclesiastical, as it had been anciently ascribed to *Melchisedek* King of *Salem*, who was also the *Priest of the most high God(s)*.

Now this Prediction, that the *Messiah* was to be a *Priest*, amounts to a clear Implication that the *Levitical Priesthood* was to be abolish'd, and no more in force. For by the *Law of Moses* no *Priest* could be admitted who was not descended of the Family of *Aaron* in the Tribe of *Levi*. But it was the indisputable Character of the *Messiah*, that he was to spring out of the Tribe of *Judah*, and of the Family of *David*. And therefore if he were invested with the *Priesthood*, the *Mosaick Law* must needs be set aside, which had so unalienably attach'd that Office to another Family, that when King *Uzziah* himself presumed to usurp it, the Indignity was severely reprehended by the *Priests*, and their Reprehension was warranted by the divine Vengeance.

It

(s) Gen. xiv. 18.

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It appertaineth not (say they) to thee Uziah, ^{SERM.}
to burn Incense unto the Lord, but to the ^{XX.}
Priests the Sons of Aaron, that are consecra-
ted to burn Incense: go out of the Sanctuary,
for thou hast trespassed, neither shall it be for
thine honour from the Lord God (r). By
all which we see with what reason the A-
postle has pointed his Argument to this pur-
pose: — For he (says he) of whom these
things are spoken, pertaineth to another
Tribe, of which no man gave attendance
at the Altar; for it is evident that our
Lord sprang out of Judah, of which Tribe
Moses spake nothing concerning Priest-
hood (u).

BESIDES, the Psalmist expressly refers
him to another Order of Priesthood, and
thereby clearly intimates the Insufficiency of
the Order then subsisting to bring them to
perfection. For (as the same Author to the
Hebrews excellently argues) if Perfection
were by the Levitical Priesthood, what
further need was there that another Priest
should rise after the Order of Melchisedek,
and not be called after the Order of Aa-

P 2

ron?

(r) 2 Chron. xxvi. 18. (u) Heb. viii. 13, 14.

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ron (x)? And again, *It is yet far more evident: for that after the similitude of Melchisedeck there ariseth another Priest, who is made, not after the Law of a carnal Commandment, but after the Power of an endless Life (y); i. e. who transmits not his Priesthood in Succession to others after him, but continues himself a Priest for ever: for so the Course of the Argument implies, — The Law maketh Men High-Priests which have Infirmary (z), and admits a Succession of many Priests, because they were not suffer'd to continue by reason of Death: But this Man, because he continueth ever, hath an unchangeable Priesthood (a), and is consecrated for evermore (b).* The Apostle also has laid stress on the Solemnity of the Expression, *inasmuch as not without an Oath he was made Priest (c),* which shews the *Immutability* of the thing, and the Perfection of his *Priesthood* above the legal. *The Lord SWARE, and will not repent, Thou art a Priest for ever, after the Order of Melchisedeck.*

AFTER

(x) Heb. vii. 11.

(y) ver. 15, 16.

(z) ver. 28.

(a) ver. 23, 24.

(b) ver. 28.

(c) ver. 20.

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AFTER this, we may the less wonder ^{SERM. XX.} to find it mentioned by *Isaiah*, as the Privilege of the Gospel-Times, that God would take unto him *Priests and Levites out of all Nations* (d), nor legal Priests and Levites (that imports a palpable Absurdity!) but such as might be proper Substitutes and Ministers of this great *High-Priest*, who was to be taken from the Tribe of *Judah*: We may the less wonder to read of an *Altar* to be erected *in the midst of Egypt* (e), nay and that *in every place Incense should be offer'd to his Name* (f), which was limited of old to the Temple of *Jerusalem*. The *Priests* and the *Levites*, the *Altar* and the *Incense* here foretold, are called so by a Figure: but the very Translation of these Names to Persons and Places disqualified by the Law, implies the Dissolution of the Law that had ordain'd them. But,

[3.] THIRDLY, The Cessation of the legal *Sacrifices* will deserve to be more attentively consider'd by it self. It cannot be denied but these made up a great part of the

(d) *Isai.* lxvi. 21. (e) — *xix.* 19. (f) *Mal.* i. 11.

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ceremonial Precepts, from whence the name of *Sacrifice* is sometimes put to denote the whole *Apparatus* of the ritual Worship. And therefore if these were to cease and be laid aside in the days of the *Messiah*, there can be little doubt but the whole Body of ceremonial Institutions would fall with them. Now that they were to expire, has been already argued from the Reason of the thing, because they were limited to the Temple of *Jerusalem*, and therefore could never be attended by the Subjects of a Kingdom dispersed throughout the whole World. It is likewise a natural Consequence of what was said before, concerning the Abolition of the *Aaronical Priesthood*. For the principal End of that Institution, was to preside in the offering of *Sacrifice* and *Incense*: but if the *Priesthood* it self must be abolish'd, it should seem that the *Sacrifices* were to be offer'd no more.

BUT the Method of my Argument at present requires me to produce some express Prediction, that the *Sacrifice* it self should be abolish'd. And such a one we meet with in the famous Prophecy of *Daniel* concerning the coming of the *Messiah* within

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seventy Weeks. That that Passage relates ^{SERM.} to the coming of *Messiah*, and is fairly ap- ^{XX.} plicable to no one else, I have already made appear in a Discourse by it self. And among other things there foretold to be done by him, it is expressly said—*He shall confirm the Covenant with many for one Week, and in the midst of the Week he shall cause the Sacrifice and the Oblation to cease (g).* The *Covenant* to be confirm'd by him, is reasonably understood to be that *new Covenant*, which we shall see hereafter was to be made in his days, different from that which had been made of old with their Forefathers by the hand of *Moses*. And at the time of ratifying this *new Covenant*, he should *cause the Sacrifice and the Oblation* (the Rites established by the former *Covenant*) *to cease*, and be no more. This, being the time at which the Verse before had told us he was to be *cut off* himself, does apply call to mind the Prediction of another Prophet, that *his Soul should be made an Offering for Sin (gg)*; and so ratifying this *new Covenant* with his own Blood, as of

P 4

(g) Dan. ix. 27.

(gg) Isai. liii. 10.

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a Lamb without blemish and without spot,
 a full and perfect *Sacrifice* for Sin, should
 of course put an end to those typical Atonements of the Law, whose whole Virtue consisted in shewing forth this future *Sacrifice*, and must be lost, or at an end, when once it had been actually offer'd.

I may have farther occasion to pursue this Argument hereafter. At present we may add, that the *renting* of the *Veil of the Temple*, at the Time of our Saviour's Crucifixion, gave a signal Testimony to the Expiration of the legal Mysteries; and the Destruction of the Temple in the same Age, where only *Sacrifices* could be offer'd by the Law, with the utter Dissolution of the whole *Jewish Polity*, and the baffling of all Attempts that have been made to restore the People; or rebuild their Temple ever since, has caused an actual cessation of those bloody *Sacrifices*, that since their Significance ceased at the Appearance of the Anti-type, their Continuance might no longer be permitted.

THESE are the Instances which I thought fit to give out of the Predictions of the Old Testament, concerning some principal Mat-

ters of the Law, which were to be set aside ^{SERM.}
or superseded in the days of the *Messiah*. ^{XX.}

And to these it may be proper to add,

[4.] FOURTHLY, Some traditional Sentences deliver'd by the ancient Rabbins, which contain some footsteps of a general Opinion received among them, that a great alteration should be made in the Precepts of the Law. To this purpose is that Saying recorded of some of them, that *all Oblations* (except the *Eucharistical*) *shall cease in the future Age*, the Age of the *Messiah* (b). I stay not now to enquire what is here meant by *Eucharistical* Oblations, nor to examine the Reason why they are supposed to continue when the rest are abrogated. It may suffice at present to observe, that from hence it appears to have been the Opinion of some ancient Doctors, that many of the Sacrifices appointed by the Law, as well those which were offer'd in purgation of some ritual Uncleaness, as those which

כל הקרבנות בטלות לעתיד לבא התורה אינה
בטלה שנאמר חרות לך Jalcut. ad finem Ezræ,
citante Vossio, in not. ad cap. 13. Abarbanel. de cap. fid.
pag. 59.

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which were termed *Sin* or *Trespass-Offen-
sings*, and that whether for private Persons
or the Body of the People, were to be su-
perfeded in the days of the *Messiah*, and
no more in use.

To the same purpose they have another
Tradition, that *all Festivals shall cease, be-
sides the Feast of Purim and the Day of
Expiation (i)*. There is no reason to be
given why these should be excepted, when
all the rest were to expire, the Feasts of
Passover and *Pentecost*, of *Trumpets* and
of *Tabernacles*, which were most solemnly
instituted in memory of their Redemption
out of *Egypt*, the Delivery of the Law
from Mount *Sinai*, and other Wonders
wrought in the Wilderness. And if the
Law was to cease in these Particulars, which
had so plain a tendency to preserve its Ho-
nour and Esteem, this cannot but greatly
weaken the Obligation of its other Pre-
cepts, and afford a strong presumption that
they also should fall with them.

THIS is a very lame Evasion which *Abarba-
nel* has recourse to in this matter, that the

Tradi.

גל המעדים במלים חוץ מפורים ויום
הכפורים Vajikra Rabba apud Vorstium ut supra.

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Tradition implies not an utter Abolition of ^{SERM.} the Festivals themselves (k), but only an ^{XX.}

Oblivion of those Benefits, upon occasion of which they had been instituted; because the Deliverance to be wrought by the *Messiah* shall so far exceed all others, that the People of *Israel* will no more attend to the Remembrance of those Wonders which God wrought for them, when he brought 'em out of *Egypt*; according to that of the Prophet *Jeremy*, *They shall no more say the Lord liveth, which brought up the Children of Israel out of the Land of Egypt: but the Lord liveth, which brought up, and which led the Seed of the House of Israel out of the North Country, &c.* (l)

This is a Solution neither applicable to the Case, nor consistent with it self, and therefore serves only to confirm the Truth which it so feebly opposes. It is not applicable to the Case, because the Tradition is express for the Cessation of the Festivals themselves. It is not consistent with it self, because the principal End of those Festivals (next to their

(k) *Rosh Amana* seu de cap. fid. c. 13.

(l) *Jer.* xxiii. 7, 8.

SER. M. their typical Relation, which the Jews dis-
 XX. own) was to preserve a grateful Memory of
 ancient Benefits; and therefore if those Be-
 nefits themselves should be forgotten, it
 will imply the Festivals to be no more in
 use.

I know not what can be replied to this,
 except it be, that the Deliverances wrought
 by the *Messiah* may happen, and the An-
 cients did believe (m) they should, at the
 very Season of these Festivals; and then the
 Festivals themselves may be continued, but
 instead

(m) This appears from the LXX Version of Jer. xxxi.
 (which is in them the xxxviii.) 8. where to those Words of
 the Prophet—*Behold I will bring them from the North Coun-
 try, and gather them from the Coasts of the Earth*—those In-
 terpreters have added this Character of the Time—*in festo
 pasche, in the Feast of the Passover*. To the same purpose some
 have understood that of the Prophet Micah, (vii. 15.) *Accor-
 ding to the Days of thy coming out of the Land of Egypt will I
 shew unto him marvellous things*. And when the Converts from
 Heathenism in the latter Days are required to keep the *Feast
 of Tabernacles* (Zech. xiv. 16, 17, 18, 19.) it has been thought
 to intimate that the great Deliverance of the Church should
 be effected at that Season of the Year. St. Jerom in Mat.
 xxv. 6. mentions both a Jewish Tradition, that Christ was
 to come at Midnight after the Example of the Egyptian Pass-
 over, and likewise an Apostolical Tradition; that Christ's se-
 cond Coming was expected before Midnight on Easter-Eve.
 And to this we may add what Obadiah de Bartenora mentions
 in his Comment on the *Mishna* (ad tit. Megillah, cap. 3. §. 5.)
 which is thus in Surenhusius's Translation: *Nam traditione
 tenemus quod resurrectio mortuorum fiet in festo Paschatis, &
 bellum Gog & Magog in festo Tabernaculorum*.

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instead of being applied to the Commemo-
ration of those ancient Deliverances, they
shall be then applied to those new and great-
er Deliverances wrought by the *Messiah* at
the same Season of the Year. But I answer,
that even this is inconsistent with the Con-
tinuance of the Law, which not only pre-
scribes the Festival; and the Services pecu-
liar to it; but likewise the express Com-
memoration of those ancient Deliverances, and
that they should carefully instruct their Chil-
dren from Age to Age in this Meaning of
those Services. So that whilst the Laws
prescribing them were set aside, they would
then no longer be *Mosaick* Festivals. Or if
that can be supposed to be fulfill'd by com-
memorating another Deliverance, this will
greatly countenance our typical Exposition
of the Law, and argue that its literal Pre-
scriptions may mystically be refer'd to Mat-
ters of another nature, and in future times.

I shall mention but one Instance more, to
shew that the ancient *Jews* expected an Al-
teration of the Law in the days of the *Mes-
siah*; and that is in respect of the Prohibi-
tion of Meats. *Whatsoever Creature is
unclean in this Age, i. e. under the Mo-
saick*

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SERM. *saick* Discipline, 'tis said (n) *God shall make*
 XX. *it clean in the Age to come*, infomuch that
 even *Swine's Flesh* shall be lawful to be
 eaten; which is therefore said to have its
 name from a Root that signifies to (o) *return*
 or be brought back into use. Now who-
 ever observes with what rigour the Law has
 enforced these Prohibitions, and how scrup-
 ulously the *Jews* have all along abstain'd
 from Meats forbidden, cannot but presage
 the Abrogation of the Law, with these Ob-
 servances; or in other words, that before
 the eating of these things can be deem'd
 lawful, the Law it self must be set aside
 which had forbidden them.

ABARBANEL has suggested (p) two So-
 lutions of the matter, which appear to be
 nothing else but the wretched Refuge of a
 baffled Disputant, and do really betray the
 Cause which they so weakly defend. One
 is, that this may be understood, not of a
 total

זה שאמר הכתוב יהיה מתוך אסורים כל
 הבהמה שנשמעת בעולם יהיה הבה פסול אוחה
 לעתיד לבא Bereshith Rabba ad Gen. xli. 1. apud Ray-
 mund. Martin. Pug. Fid. par. 3. dist. 3. cap. 12. §. 1.
 Vid. & Galatin. de Arcan. Cathol. Verit. lib. 11. cap. 12.
 Vid. & Grot. de Verit. Relig. Christ. lib. 5. §. 9.
 (o) *חזיר* from *חזר* Vid. Galatin. ut supra.
 (p) *Rosh Amana* cap. 13.

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total Abolition, but only of a temporary SERM.
Suspension of these Precepts, that in case XX.
of some extreme Necessity, the Distinction
of Meats might be set aside or suspended for
a time. But besides that the Law has made
no such provision for any Case whatever,
and this is a Case not more to be expected
in the Days of the *Messiah*, than in the Ages
before him: Besides this, it is clearly men-
tioned as the Privilege of the future Age, to
be free from such Restraints, and have all
Meats restored to their primitive Indiffe-
rence; which argues it not to be meant of
any occasional Relaxation of the Law, but
of a total Abolition.

HE suggests farther, that these Dispensa-
tions themselves being matter of Tradition,
may be understood to be of the Substance of
the Law, because the Law, taken in its
whole latitude, includes not only the Books
written by *Moses*, but likewise those Pre-
cepts which were deliver'd by word of
mouth, whereby the written Law is ex-
plain'd, and Rules laid down for amplifying
or restraining it in time to come: and then
such Restrictions taken from the Substance
of the Law, ought not to be reckon'd Con-
tradictions

SERM. traditions to it. But till the Authority of
 XX. this *Oral Law* is establish'd, and the way
 shewn for preserving it pure and uncorrupt;
 it is too obscure and precarious a Principle
 to give us any real Satisfaction. Besides
 that in effect it vacates the whole *written*
Law, to suppose it liable to Change and
 Alteration by that which is *unwritten*;
 which, how it may consist with the Honour
 of the Divine Oeconomy, and the Opinion
 they so stiffly contend for, of the Perpetuity
 of legal Rites, let them, who advance the
 Paradox, consider at their leisure.

So far then we have observ'd some principal Rites of the *Mosaick Law*, which were expressly pointed out to be alter'd or abolish'd. And if then (to sum up all) the *Ark of the Covenant* was no more to be esteem'd of any value or significance: If the *Aaronical Priesthood* was to lose its Sanctity and Privilege: If the *Sacrifices* and *Oblations* of the Law were to cease and be no more: If the *Festivals* ordain'd by *Moses*, in memory of national Advantages, were no more to be observ'd: If the Distinction of *Meats* was to be wholly abrogated, so
 that

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that all should be alike *clean* or indifferent : ^{SERM.}
What then can we think of the whole Body ^{XX.}
of the *Mosaick* Precepts, of which these
made up so great a part, and had the rest
so clearly connected with them?

THE next Argument to be offer'd to the
same purpose will be taken from the express
mention of *another Law* to be given by the
Messiah, different from the *old one*. But
of that at another Opportunity.



VOL. II.

Q

SER.

SERMON XXI.

PREACH'D

MAY I. 1732.

A new Law to be given by *Messiah*,
which was prefigured by the old
one.

The Fifth SERMON on this Text.

John i. 17.

*For the Law was given by Moses, but
Grace and Truth came by Jesus Christ.*

I HAVE already argued for the Expi-
ration of the ceremonial Precepts of
the *Law of Moses* from these four
Considerations, *viz.* (1.) From the
Nature of those Precepts, not founded
in the Reason, or Relation of Things. (2.)
From the spiritual Explication that is made of
some of them in the Old Testament itself.
(3.)

A new Law to be given by Messiah. 827

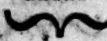
(3.) From there being many of them peculiar-
ly adapted to the People and Tract of *Canaan*,
whereas the *Messiah's* Kingdom was to extend
over the whole World. And (4.) from the
express Predictions that occur in Scripture,
of some of the principal *Mosaick* Rites to be
alter'd or abolish'd: Which Argument was
largely stated in the last Discourse, from the
Instances of the *Ark of the Covenant*, and the
Aaronical Priesthood and *Sacrifices*, besides
some concurrent Fragments of Tradition, re-
maining to the same purpose, concerning the
legal *Oblations*, and *Festivals*, and Distinction
of *Meats*. From hence I proceed now, in the

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(5.) FIFTH place, to infer the same
Conclusion from the express mention that
is made of a *new Law* or *Covenant* to be
given by *Messiah*, different from the *old* one
which was given by *Moses*.

IT is insisted by some, that as the *Cove-*
nant of the *Messiah* is a *Covenant* of Grace
and Mercy, importing the Pardon of Ini-
quity, and the Justification of those who by
the *Covenant* of Works are liable to Punish-
ment, he cannot for that reason in a pro-
per Sense be term'd a *Lawgiver*, which

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 would import the Prescription of certain Terms of Duty, with the Sanction of Penalties annex'd to them. So that tho' there are Rules of Practice set before us in the Gospel, yet these are thought by such Persons not to be given properly under the notion of a *Law*, in which view its Obligation must be fetch'd from the former Covenant, but proposed as the Result only of that gracious Aid and Assistance, which is vouchsafed us by the Spirit of *Christ*, to discharge such Obedience as God will now accept by pardoning our Defects. And tho' again there are Penalties threatened to the Disobedient, yet this is consider'd, not as any thing introduced by the Gospel, but as the Remainder of the former *Law* or Covenant of Works, to the Curse and Condemnation whereof they are still exposed, who, by neglecting the Motions of the Spiritual Life, do forfeit the gracious Terms and Conditions of the Gospel-Covenant. I should be loth to dispute about the use of a Word, if we can be brought to agree, in the main, as to our Notion of the thing. And therefore, since the Dispensation of the Gospel is indifferently term'd in Scripture a

Law

Law or *Covenant*, I shall use those Terms promiscuously as I find them, and shall have enough from them, on either Scheme, to answer the purpose of our present Enquiry. Withal it should be noted that the *Jews* themselves, how zealous soever for the Perpetuity of the *Mosaick Law*, have yet some Fragments of Tradition still among them, which speak of a *new Law* to be given by *Messiah* (a), and look upon all other Laws as *Vanity* in comparison of that.

THE Prediction of a *Prophet like unto Moses* (b) has been formerly explain'd (c), and shewn to relate not to a *Succession* of *Prophets* thro' many Ages, to whom the Characters of that Prediction can never be ascribed, but to *one* single *Prophet* more eminent than the rest, which could be no other than the great and long-expected *Messiah*. At present it is material to remind you of that part of [the Prediction, where God promises to *put his Words into the Mouth* of this Prophet, that he might *speak*

Q 3

unto

(a) Vid. Raymund. Martin. Pug. Fid. par. 3. dist. 3. cap. 20. Item Vorstii Annot. ad Abarbanel de cap. Fidei cap. 13. pag. 59.

(b) Deut. xviii. 15—19.

(c) Serm. VIII.

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unto them all that God should command him, requiring the People to *hearken* unto him, and denouncing heavy Vengeance in case of their neglect. The ground of this Prediction was that Terror and Amazement which had seized the People, when they heard God, with a tremendous Voice, delivering the *ten Words* or *Commandments* from Mount *Sinai*, which moved them to petition, that he would no more speak to them in that manner, but make known his Laws by the Ministry of *Moses*. They were not only gratified in this Matter of their Request, in that the Sequel of God's Laws was first deliver'd to *Moses*, and by him reported to the People, and introduced accordingly in this Style or Form of Expression—*The Lord said unto Moses, thus thou shalt say unto the Children of Israel (d)*: but they were assured moreover that in time to come, another Prophet should arise, who should deliver all *God's Words* in the same easy and familiar manner, and he would no more interpose with that lawful Pomp and Solemnity which he had used in the pronouncing of

(d) Exod. xx. 22.

of the *Decalogue*. This carries an Intima-
 tion that the *Mosaic* Discipline would then
 have reach'd its Period, that till then the
 Words spoken by *Moses* would be the stand-
 ing Rule for the Direction of the Church,
 but then there would be occasion for ano-
 ther Prophet to deliver anew the *Words* or
 Will of God; and tho' the substantial Parts
 of Duty are fixed and unalterable, yet
 they might be proposed or enforc'd after
 another manner, and taught with greater
 Perspicuity.

PARTICULARLY it deserves to be re-
 member'd, that the *Mosaic Law* was deli-
 ver'd only to the *Hebrew Nation*. *Hear O*
Israel, was the Style of *Moses*: and *the Lord*
OUR God, was the Title by which they
 distinguish'd the true Deity from all others as
 appropriate to themselves. But as the King-
 dom of *Messiah* has been shewn to extend
 over the habitable World, so it is expressly
 noted by the Prophet *Isaiah*, that his *Law*
 or Discipline should reach to other Nations
 —and *the Isles* (says he) *shall wait for his*
Law (e), i. e. those Parts of the World
 Q 4 which

(e) *Isai. xlii. 4.*

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which were most difficult to come at, and to which they were used to travel by Sea from *Judea*, shall attend to his Doctrine, receive his Institutions, and submit themselves to his Authority. Now tho' this does not import any Alteration in the substantial Parts of Duty, which must be eternal as those Relations upon which they are founded, and that Divine Sanctity to which they are conformable; yet it cannot but import a material Change in the outward Oeconomy or Method of Dispensation, when the Divine Law should reach to those who seem'd to have been disregarded, and be proposed without those Circumstances of Terror and Amazement, which attended the Delivery of the *Decalogue* from Mount *Sinai*.

ANOTHER remarkable Passage to this purpose, is that of the Prophet *Jeremy* (f), which is strongly urg'd in the Epistle to the *Hebrews* (g). *Behold the Days come, saith the Lord, that I will make a NEW Covenant with the House of Israel, and with the House of Judah, not according to the Covenant which I made with their Fathers, when I took them by the hand to bring them*
out

(f) Jer. xxxi. 31, 32, 33, 34. • (g) Heb. viii. 8, &c.

out of the Land of Egypt, the which my SERM. XXI.
 Covenant they brake, altho' I was an Hus-
 band unto them, saith the Lord. But this
 shall be the Covenant that I will make with
 the House of Israel; After those days,
 saith the Lord, I will put my Law in
 their inward Parts, and write it in their
 Hearts, and I will be their God, and they
 shall be my People. And they shall teach
 no more every Man his Neighbour, and eve-
 ry Man his Brother, saying know the
 Lord, for they shall all know me from the
 least of them unto the greatest of them,
 saith the Lord: for I will forgive their
 Iniquity, and will remember their Sins no
 more.

THE mention of a new Covenant, as the
 Apostle argues, implies the other to which
 it is opposed, to be *old*, and growing out of
 date. Now that other plainly was not the
 Covenant of Works simply consider'd, which
 had been given to Man originally in the
 State of Innocence, and was quickly vaca-
 ted by the Covenant of Grace made with
 him after his Apostacy. But it was the *Si-
 naitical* Covenant, made between God and
 Israel, after their coming out of Egypt;

SERM. and this consider'd as an outward Rule, con-
 XXI. firm'd by typical Sacrifices and the sprinkling
 of Blood; and containing as well ritual as moral Precepts, to the punctual discharge of which, the People had oblig'd themselves, by saying, *All that the Lord hath said, we will do, and be obedient (h)*. If this be taken with a view to the inward Meaning and Design of the whole, it will then be understood to refer to that Covenant of Grace, which took place (as was said) from the time of Man's Apostacy, and is the only Method of Acceptance with God, under every Oeconomy or Dispensation. But when it is consider'd literally; for a rigorous Prescription of outward Precepts on the one hand, and an Engagemēt for the strictest Obedience on the other; it is then a distinct thing from the Covenant of Grace, and properly oppos'd to it. And so it must be taken by the Prophet in this place, because the *new Covenant* is expressly set in opposition to the *Covenant made with their Fathers*: Which shews the Absurdity of those Jewish Expositors,

(h) Expd. xxiv. 7.

fitors (i), who will not allow the Intro-
duction of a *new Law* to be here intended,
but only a Confirmation of the old one.

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The inward part of the Law is unalterably the same in all Ages: But the outward Method and Circumstance of prescribing it, was alterable, and so the *Law of Moses* must give place to that of *Christ*.

THE Covenant therefore, propos'd with all its inward force and efficacy, and without the cover of ritual Precepts and Injunctions, is the *new Covenant* here mention'd to be *written in our Hearts*, to convey the clearest Knowledge of Divine Truths, and contract for Pardon and Forgiveness. And so it is plainly distinct from the *Mosaick Covenant* (which was the old one) if literally taken, as consisting of external Rites and Ordinances.

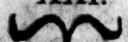
NOT that they who lived under the former Dispensation were entirely destitute of the Benefits of this *new Covenant*. We have before observ'd (k), that it took place from the time of Man's Apostacy, and was
in

(i) Kimchi in Jer. xxxi. 31. apud Vorstium in Abarb.

(k) See Serm. III. & IV.

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in different manner and proportion notified thro' all Ages of the World. The several Dispensations of Providence were only subservient to this gracious Covenant, and the *Mosaic Law* it self, so far from rivalling or contradicting it, that it was meant to convince Men of the need, and display the excellency of it. But whilst the *Jews* were apt to rest in the Letter of the *Sinaitical* Covenant, without attending to this inward and spiritual Design of it, and look'd to be justified by an external Compliance with its Precepts, this gave ground to distinguish it in that view, from the Covenant of Grace, and Justification by Faith in *Christ*, which was really (tho' more obscurely) contain'd and refer'd to under it. And therefore when this Covenant came to be display'd and manifested in a clearer light, its Benefits propos'd without ambiguity, its inward and spiritual Influence most expressly avow'd, without the cover of ritual and ceremonial Precepts: it is then aptly represented as a *New Covenant*, in respect of that former ritual and symbolical Dispensation, under which it lay conceal'd, and which the People had abused to exclude and make it ineffectual.

THAT

THAT ritual Dispensation, as it stood SERM. XXI. literally ratified at Mount *Sinai*, made no express Promises of Grace and Pardon, but the People in their own names undertook for the exactest Obedience—*All that the Lord hath said, we will do, and be obedient* (1). But did they fulfil, and stand to this Engagement? I suppose no one will pretend it. And therefore the Prophet significantly adds, that *they brake* this former *Covenant*, they fail'd of the Obedience for which they undertook, and therefore wanted a more gracious Dispensation to assure them of the Pardon of their Sins, and convey such Supplies of spiritual Aid, as might help them to render such Obedience as God would accept, in and thro' the great Atonement made for their Defects. To which purpose the Prophet observes, that in the days of this *NEW Covenant*, under the full and clear Manifestation of such Grace and Mercy, God would *put his Law in their inward parts, not written, as formerly, in Tables of Stone, but in fleshy Tables of the Heart*, and extend to them so full a Pardon of their Sins, as even to blot out the

(1) Exod. xxiv. 7.

SERM. the Remembrance of them, and place them
 XXI. no more to their account.

T H E R E were Atonements appointed by the Law for particular Trespases, and ritual Pollutions. But there seems to have been none which extended to every sort of Violation, to the most aggravated kind of presumptuous Offences, or to an habitual Neglect and Disregard of the divine Laws: there seems to have been none particularly adapted to the main points of Immorality, but for the most part to matters of a ritual Nature; whilst the Curse of the moral Law remained in force, and must still have kept its Obligation, for any thing the *Mosaick Law* of itself could do to remove it: there seems to have been none for restoring them to favour, who had vacated their Covenant, by not keeping up to the Terms of those Rules which were prescribed them, according to the Tenor of their own Engagement—*All that the Lord hath said, we will do, and be obedient.*

T H E Nature of the legal Atonements was such, that some Beast used to be substituted to suffer Death, instead of the Offender.

fender. But in cases of the grosser Immo-
 ralities, as well as those Offences that were
 committed against the ritual Law SERM.
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 with a high hand (m), or וּבְזֵלְזָל with Pride
 (n), i. e. *presumptuously*, it was required,
 that the Offender should undergo the Pe-
 nalty of Death in his own Person, with-
 out any Commutation, and therefore there
 was no Sacrifice admitted for him in such
 Cases; *Thou desirest no Sacrifice, else would
 I give it, said David (nn)*, when he lay under
 the Guilt of Murder and Adultery. The want
 of Witnesses, the Iniquity of the Times, or
 other Circumstances, might often hinder the
 actual Execution of the legal Severity. But
 still the Offenders in this sort, remained
 liable to the Sanctions of the Law, and
 might be cut off by the secret Stroke of
 divine Vengeance: Their Offences, at least,
 were unexpiated, and unatoned, and with-
 out any express Promise of Forgiveness in
 the Law itself.

THERE is nothing looks like an O-
 verture of Pardon for such Offences, ex-
 cept

(m) Numb. xv. 30.
 (nn) Psal. li. 16.

(n) Deut. xvii. 12.

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cept it be the yearly Expiation made, in behalf of the whole Assembly, on the great *Day of Atonement*, which is represented as designed to expiate *all the Iniquities of the Children of Israel, and all their Transgressions in all their Sins* (o). Where there is no question, but, as the Slips of Ignorance or Inadvertency do come under the name of SINS, so there are wilful and premeditated *Sins* included; both Sins of actual Commission, contrary to the Prohibitions of the divine Law, and meant here under the name of INIQUITIES, or perverse Actings, and likewise Sins of Omision, or Neglect of the divine Commands, called here TRANSGRESSIONS, or Prevarications of the Law, evading the Force of express Precepts and Injunctions. But then, this perhaps might reach only to such Sins as were consented to in compliance with some strong and sudden Impetus of Passion or Appetite, and forsaken again; it might not extend to such Sins as were done *with Pride* and *a high hand*, the Authors of which, are by the Law directed to be cut off without any

(o) Levit. xvi. 21.

any Expiation; and therefore it may be ^{SERM.} thought there should no Benefit accrue to ^{XX.} these Persons from the *Day of Atonement*, who, if the Law had been duly executed, must no longer have been Members of the Congregation. Of if the Benefit did reach to such Persons, yet still it was nothing but the outward Privilege, which could be given by the Law, and only typical of that Salvation which is proposed to us by the Gospel. For this is the Point which deserves, above all, to be remembered upon this Argument, that the Atonements of the Law themselves were but *ritual* or *symbolical* Atonements. They had an outward and symbolical Effect, in restoring to the Privilege of Church Membership: but they had no inward Efficacy of their own, as pertaining to the Conscience; and whatever Effect of that sort may seem to be ascribed to them, can be reasonably understood only in their typical Relation, as they served to figure out, and apply, in some sort, to faithful Men, the Benefits of that future, perfect Sacrifice of the new Covenant, which according to this Passage of the Prophet, was to procure the real Par-

SERM. don and Forgiveness of Sin. And the
XXI. mention of this aptly leads me to the

[6.] SIXTH and last Argument that was proposed, to shew that the Obligation of *Mosaick* Precepts was never meant to be perpetual: and that is taken from the plain Tendency of the ancient Rites to prefigure and introduce the Gospel Benefits. This is to be shewn under the next head, in a Variety of Instances. At present I attend only to the Reasonableness of the Conclusion, which I suppose may be cleared up in very few Words. For if it be allowed that the Body of *Mosaick* Precepts was calculated to point out the Method and Oeconomy of our Redemption by *Christ*, we shall (I judge) have no Difficulty to make good the Consequence, that since *Christ* has appeared in Person, and performed all that the *Law* of *Moses* had foreshewn concerning him, the Figures that foreshewed him may well be set aside, as of no longer Use or Significancy; that being now more plainly shewn in Fact and Verity, than could be possibly done before, by distant Adumbrations.

THIS

THIS is part of the *Antithesis*, which SERM.
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has been stated from the Text. The Law was given by *Moses*, which contained typical or figurative Representations, to fore-shew or shadow out what was afterwards to be effected: But that *Verity* or *Truth* itself, which had so been figured out, *came* in due time, or was *effected by Jesus Christ*. What need then any longer to teach that obscurely, which was now so clearly and openly proposed to common Observation? What need of the fainter Light of Torches or Candles, to them who have the Sun shining in his full Strength, and enjoy the Benefit of open Day? The ritual Shadows gave some distant Notice of the Gospel Benefits, and supplied in some tolerable measure, the want of clearer Revelation. But since those Truths themselves have been clearly revealed, and actually dispensed to the Faithful in *Christ Jesus*: should we still contend for veiling them with ancient Shadows, and labour to retain that in a weaker and obscurer manner, which we have already in the most bright and efficacious? Surely this would be to vacate the Grace and Efficacy of the

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Argument concludes so strongly for the Abolition of the legal Rites, that they who are disinclined to such Conclusion, will, in order to get rid of it, be forced to deny the Premises. And accordingly, 'tis certain that they who contend most pertinaciously for the perpetual Observation of them, do not admit that they were instituted for this End, to point out future Benefits of a sublimer Nature, but rather rest in them for their own sake, and look to be justified by a regular Observance or Obedience to them. This is the avowed Principle of the *Jews*, and utterly inconsistent with the Belief of *Christianity*. Against this therefore *St. Paul*, in his Epistles, has set himself with great Earnestness: And that I may effectually overthrow this fundamental Error, I proposed it as the

III. THIRD general Head of Discourse upon this Subject, to point out and explain how the *Law* did prepare the way for the *Gospel*, by its Types and Prefigurations, which fore-shewed the Office and Character of the *Messiah*, and made such
Appli-

Application of his Benefits, as was suited ^{SERM.} to that Age of the World, and propor- ^{XXI.} tioned to the Faith and Sincerity of its Observers.

AND that what I have to offer upon this subject may be proposed and digested in the clearest manner I am able, I would choose to treat of it under three Particulars.

1. I would enquire what Grounds may be assigned for this typical Interpretation of the ancient Rites, as prefigurative of the Gospel Mysteries.
2. I would remove the principal Difficulties and Objections that may seem to lie against this Method of Interpretation. And then,
3. I would shew, under some obvious Instances, how apt and natural this Method of Interpretation is, and with what Beauty and Significancy it displays and unfolds to us the ancient Institutions.

1. FIRST I would enquire what Grounds may be assigned for this typical Interpretation

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tation of the ancient Rites, as prefigurative of the Gospel-Mysteries. And these are taken—partly from the ancient Usages of other Nations, to instruct by Symbols and figurative Declarations.—Partly from what has already been observed of the Jewish Discipline, as plainly calculated to keep up the Expectation of a promised Deliverer, as having no other common End assignable for its numerous Prescriptions, as actually explaining some of the Rites which it prescribes, to an inward and spiritual Meaning.—And lastly, from the uniform and harmonious View which it appears to have upon the Christian Exposition, and that weighty Confirmation which is given to it by the Miracles and other Evidences of the New Testament. I should speak a little briefly to these several Particulars. And

(I.) FIRST, For the ancient Practice and Usages of other Nations: It is well known to those who are conversant in ancient Writings, that whilst Arts and Sciences were engrossed by very few Hands, and the Attainment of Learning and Knowledge was a rare Felicity, it was usual for
those

those of stronger Heads, and deeper Penetration, to convey their Instructions into vulgar Minds, under the cover of Fables, or parabolical Allusions; and rather by symbolical and *hieroglyphical* Representations, than in the more naked and simple method of literal Exactness, to express their theological and moral Sentiments. It is but little material to our present Inquiry, where this Practice had its Rise, whether among the People of God, or among *Heathen* Nations; though from the practice of sacrificing so early introduced, immediately after Man's Apostacy, I make little doubt, for my own part, that its Original was truly divine. And though it was usual with the Devil, to mimick the divine Institutions, in the *Heathen* Ceremonies, and then make them subservient to some base and unworthy Design, by mixing a great deal of Falshood and Imposture with them; yet we are able to assign such Grounds of this method of Oeconomy, as are not unworthy of God, nor unsuitable to the ancient State and Condition of his Church. So that without pretending to vindicate what lay concealed in *Heathen* Mysteries,

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we may reasonably argue from them for the method of Instruction, and conclude that what was done among them, not always for the Service of Truth, the same Proceedure, under the Influence of Revelation, might be directed to worthier and better ends.

To teach Men Humility, and to exercise their Industry, are no inconsiderable ends of Religion, and yet such as were properly consulted by involving its Doctrines in such degree of Obscurity, as might shew them the Weakness of human Faculties, with the need of Study and continual Application. Again, there were some considerable Points in the Scheme of our Redemption, which were to be brought about by the Crimes and Wickedness of free Agents. And as an open Discovery of these matters, might have tended rather to frustrate and defeat them, so neither was it fit that the Depths of the divine Counsels should be proposed to Persons of such carnal and malicious Affections, as would have been apt to scoff and ridicule them. And therefore, although these Mysteries were in some measure discoverable by Men
of

of humble Minds and earnest Industry, yet **SERM.**
 it is no wonder if they who were slack and **XXI.**
 superficial in their Enquiries, or had no
 true relish of spiritual Knowledge; if they
 whose Affections were so averse from God,
 that he would chuse to conceal and hide
 himself from them, should be wholly un-
 acquainted with these *wondrous things* of
 the divine *Law*, and remain ignorant of
 these Truths which are no ways suited to
 their taste and relish. *Father, I thank thee,*
that thou hast hid these things from the
wise and prudent (a), from the crafty Sche-
 matists in worldly Policy, and the opinio-
 nated Enquirers after deep Philosophy, *and*
revealed them unto Babes, to such as are
 free from Guile and Hypocrisy, and cloath-
 ed with the Humility and Innocence of
 Children. It seems as if not only the *Jews*
 and their Rulers, but even the Devil him-
 self, with all the Powers of Darkness, were
 ignorant of the true Meaning and Purport
 of the ancient Prophecies, when they ful-
 filled them in compassing the Death of our
 Redeemer (b). **AND**

(a) Luke x. 21.

(b) Καὶ ἔλαθε τὸν ἀρχόντα τοῦ αἰῶνος τότε ἡ παρθεσία Μα-
 ρίας, καὶ ὁ πικρὸς δούλος, ὁμοίως καὶ ὁ θάνατος τοῦ κυρίου. Ignat.
 Epist.

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AND if thus it appears worthy of God, under the covering of Types, and enigmatical Descriptions, to conceal his Mysteries from the wicked and incorrigible Opposers of his Laws: it may be added on the other hand, that such method of Instruction, so far as 'twas understood and explained, was fitted to make a stronger Impression upon vulgar Minds, which would better understand what was represented before them, by

Epist. ad Ephes. §. 19. *The same thing is asserted after him by many of the Fathers. vid. Coteler. annot. ad loc. So they seem to have understood that Text of the Apostle, where he terms the Gospel the Wisdom of God in a Mystery, ἡ σοφία τοῦ ἀποκρυφίου τοῦ αἰῶνος τούτου, which none of the Princes of this World, or Age, knew; for had they known, they would not have crucified (i. e. caused to be crucified) the Lord of Glory. The Devil is elsewhere called, ὁ ἀρχὸν τοῦ κόσμου τούτου, The Prince of this World, Joh. xii. 31. and xiv. 30. and xvi. 11. and, ὁ θεὸς τοῦ αἰῶνος τούτου, The God of this World, or Age, 2 Cor. iv. 4. and ἀρχὴ τῆς ἐξουσίας τοῦ αἰῶνος, The Prince of the Power of the Air, Ephes. ii. 2. And the Apostate Angels in general are termed, ἀρχαὶ and ἐξουσίαι, and κοσμοκρατορίαι τοῦ σκότους τοῦ αἰῶνος τούτου, Principalities, and Powers; and Rulers of the Darkness of this World, or Age, Ephes. vi. 12. From all which arises an apt and natural Interpretation of the Text first mentioned, that the Devils were not let into this Mystery of the Method and Design of our Redemption by the Death of Christ; and that if they had, they would never have used their Endeavours (as they did) to effect it. vid. Estii comment. in loc. Though other good Expositors (See Hammond and Whitby) have chose to understand it of the Rulers of the Jews, as committing this Sin through Ignorance, according to that of St. Peter, Acts. iii. 17. And now, Brethren, I wot that through Ignorance ye did it, ὡς πῆρες καὶ οὐ ἀρχόντες ὑμῶν, as did also your Rulers.*

by some visible Symbol, than if it had on-
ly been foretold in simple Terms as future, SERM.
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at a great distance. 'Tis true, the Completion of all under the Gospel-Light, has more evidently displayed the Order and Beauty of the whole Scheme; but whilst the Events were treated of as future, and in so covert a manner, that free Agents might not be hindered from bearing their part in them, the Addition of outward Signs and Figures was of use, to create some Idea of the Benefits intended, though less clear and accurate than might reasonably be looked for as the Happiness of After-Times, when the thing itself should be actually effected. We see, by the use of Fables to instruct Children, that figurative Descriptions are judged to make a strong Impression upon tender Minds; and therefore it is no wonder if the Church, in its Minority or infant State, whilst less capable of noble and sublimer Speculations, should be trained up in such Rudiments as these, and wait till its state of Manhood and Maturity, for the fuller manifestation of those Truths, which could not be so easily apprehended, without the Covering

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XXI.of outward Symbols, 'till the time of their
Accomplishment.

THESE then might be the grounds for dispensing typical Institutions in the ancient Church. And so far as the Meaning of those Institutions can be fixed and settled, they will have altogether the same force, in arguing for those future Events to which they referred, and which they were designed to figure out; (I say, they will have altogether the same force) with those Prophecies which are delivered in express words. The only use of words is to stand as the Signs of Ideas; and if Types and Figures are understood, and allowed to signify the same Ideas, where will be the difference, in point of certainty, between those Predictions which are delivered only under Signs and Symbols, and those which are expressed in words? The former may be reckoned more obscure, because their Import is not so generally known, nor universally agreed on. But when once their Meaning is fixed and determined by certain and indubitable Tokens, then the Argument from them is as cogent as the other,

ther, and concludes with equal Strength and Solidity. SERM.
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IT was upon this foot I advanced that the Law of *Moses* was a standing Prophecy of the *Messiah*, inasmuch as the Rites and Ceremonies ordained and prescribed by it, were generally calculated to point out the several parts of his Office and Character, with the Benefits or Privileges to be procured and conferred by him. So far as this View and Drift appeared to *those who waited for Redemption in Israel*, to the humble and sedate Enquirers after the Knowledge of divine Truth: So far without doubt it had as much Force and Efficacy, perhaps in some respects it might appear with greater Life and Vigour, than the more plain and simple method of a verbal Prophecy. And if that View and Drift has been better cleared up to After-times, if it has been justified by the due Accomplishment of every particular, if the Application of *Mosaick* Rites, upon this foot, to the *Christian* Scheme, has been uniformly and harmoniously drawn out, and confirmed by all the Evidences of the *Christian* Revelation; surely

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surely the force of the Argument is not abated by all this, but we may be allowed now to produce it among the Proofs of our Religion; and are so far from reckoning the Gospel to stand excluded by the old Law, that we are bold to appeal to that very Law itself, for the Proof and Confirmation of it.

It does not indeed appear, by what was said upon this Argument, that the *Law* certainly has that typical and figurative Meaning we ascribe to it. For though it be confessed the Practice of the Ancients, to convey their Instructions under the cover of *Hieroglyphicks* and external Symbols; and though it be also certain, that when once the Meaning of such Symbols is fixed, we may argue from them as conclusively as we could do from express Words: yet from hence it only follows that the *Mosaick Law* possibly might be of that sort; and accordingly, if its Meaning is rightly understood by us, then we argue justly from it for the *Christian* System: but that it really was of that sort, and its Meaning rightly assigned, remains to be shewn by other Arguments. To that

given by MESSIAH.

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that purpose I proposed in the second place, **SERM.**
to apply some Observations that have al- **XXI.**
ready been made good, concerning the
Jewish Discipline. But that I reserve to
another Opportunity.



SER.

SERMON XXII.

PREACH'D

SEPT. 4. 1732.

The Grounds of the typical Interpretation of the Law: and Objections against it answered.

The Sixth SERMON on this Text.

John i. 17.

For the Law was given by Moses, but Grace and Truth came by Jesus Christ.

IN order to shew (which was the last general Head to be discoursed of from these Words) how the *Law* of *Moses* did prepare the way for the Gospel of *Christ*, by its Types and Prefigurations, which foreshewed the Office and Character of the *Messiah*, and
made

Typical Interpretation of the Law. 257

made such Application of his Benefits, as ^{SERM.} was suited to that Age of the World, and ^{XXII.} proportioned to the Faith and Sincerity of its Observers: I proposed, at the last time of my appearing in this Place, to digest what I had to offer upon this subject under three Particulars, *viz.*

I. To enquire what Grounds may be assigned for such typical Interpretation of the ancient Rites, as prefigurative of the Gospel-Mysteries.

II. To remove the principal Difficulties and Objections that may seem to lie against this Method of Interpretation. And then,

III. To shew, under some obvious Instances, how apt and natural this Method of Interpretation is, and with what Beauty and Significancy it displays and unfolds to us the ancient Institutions.

IN assigning the Grounds for such typical Interpretation of the *Mosaick* Rites, as prefigurative of the Gospel-Mysteries, I proposed to take them partly from the an-

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cient Usages of other Nations, to instruct by Symbols and figurative Intimations, partly from what I have observed already, in some former Discourses, of the nature of the *Jewish* Discipline, and partly from the uniform and harmonious View which it appears to have upon the *Christian* Exposition, and that weighty Confirmation which is given to it by the Miracles and other Evidences of the New Testament.

THE ancient Usages of other Nations were urged in the last Discourse, to make it probable that the same method of Instruction, by Types and Symbols, might obtain among the *Jews*; and when once the Meaning of such Symbols comes to be fixed and determined, it was insisted that the Argument from them is as certain and conclusive, as that which is taken from express and literal Predictions. But to make all this appear with better Evidence, 'tis requisite we should now proceed to those other Arguments that have been mentioned to that purpose. And,

(2.) SECONDLY therefore, I proposed to argue from what has been observed

ed already in some former Discourses, of SERM.
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the nature of the *Jewish* Discipline. 

It may now be presumed, that the great End of selecting the Nation of the *Hebrews* (a), for a *peculiar Treasure above all People* (b), was not merely to aggrandize and make a shew of them, but to disperse by their means some Knowledge of divine Truths among the other Nations; and especially to preserve some Notice and Expectation of that great Deliverer, who had been promised to the first Parents of Mankind, but in such Terms, and those trusted to such Conveyance of Tradition, that the Promise was in danger of being lost and forgotten, if some farther Care had not been used to train Men up to the Belief and Expectation of it. Upon this foot it is natural to conclude, that the legal Rites, which make so great a part of the *Jewish* Discipline, must needs be calculated with a View to this great End of their Establishment; and if so, one would suppose there must some mystical Meaning be concealed

S 2 under

(a) See Jenkins's *Reasonableness of the Christian Religion*.

(b) Exod. xix. 5.

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under them, beyond what is directly contained in the Letter of the Institution, something which refers to the same Promise of Redemption; and under the cover of typical Observances, exhibits and points out the future Certainty and Method of its Accomplishment.

THIS Conclusion appears to be the more necessary, when it is considered farther, that there is no other common End assignable for that great Burden of Ceremonies, and numerous Prescriptions of the Law. Barely to keep the *Jews* separate from other People, without any higher End in view or Ground of such Separation, as it seems not itself to be a point of very great Importance, so it might have been secured with much less difficulty. And though it be true that God may have wise Reasons for his Institutions, which we are not able to discern or penetrate, and that his Command is ground enough for our Obedience, though no other Reason should appear besides: yet where there is a clear and intelligible Account to be given of the Reasons of his Institutions, consistent and uniform in all its parts, and liable to no material Objection

tion from other Considerations, an unprejudiced Mind will naturally close in with such Account, and judge it more expressive of the Honour and Goodness of God, to have acted with this View, than to have conducted his Church under a ritual Dispensation for so many Ages, without any apparent Reason or Design at all. In the one case, we only presume it must be good, because 'tis God's doing; but in the other case, its Beauty is fully and openly displayed. And when to all this it is added, that some of the legal Rites are explained in the Old Testament itself, to have an inward and spiritual View or Meaning, (as was formerly shewn (c) in the Instances of Circumcision and Sacrifice) this cannot but give great countenance to such typical and figurative Explication of the whole, as is given of it in the *Christian* Scheme, whereby at once it adds Lustre and Beauty to the *Mosaical* Oeconomy, and gains a farther Manifestation of its own. For if once we admit a mystical and latent Meaning to lie concealed under the Surface and Let-

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(c) See Serm. XIX.

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evident that the Interpretation assigned in the New Testament is fair and rational, and not clogged with the Incumbrance of any material Difficulties: it will then lie upon the Adversaries of *Christianity*, either to assign some better Interpretation of these ancient Mysteries, or else to acquiesce in this Account of them, which recommends itself by the Uniformity of all its Parts, and is clear from the Accusation of any palpable Absurdities. But this Consideration may be farther urged under the

(3.) THIRD Argument which was mentioned to this purpose, as taken from the uniform and harmonious View which the *Mosaick Law* appears to have upon the *Christian* Exposition, and that weighty Confirmation which is given to it by the Miracles and other Evidences of the New Testament.

It will appear hereafter what is the View ascribed to the *Mosaick Law* by the *Christian* Exposition; and though there may be other subordinate Regards attended to in some particular Precepts, yet that there

there is one grand End or Design kept up throughout the whole, to which all its Parts are reconcilable, without any Dissonancy or Repugnancy whatever. This cannot but be thought a reasonable Inducement to admit it as the best Exposition, till some other be offered to exceed, or at least to equal it. We have the Satisfaction of seeing the whole System placed in an advantageous light, such as displays the Wisdom and Usefulness of the former Dispensation, at the same time that it confirms and bears witness to the present. And shall we then *love* and chuse *Darkness rather than Light* (d)? and reject an Account that is so easy and rational, that we may suppose the ancient System either to have had no determinate View or End at all, or none to be assigned with such Uniformity and Consistency in all its parts? This surely is not the part of candid and ingenuous Minds, which would rather close in with the greatest Probabilities, and accept of such Exposition as is most for the Honour and Advantage of divine Revelation. But then especially when it is considered

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after

(d) Joh. iii. 19.

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after all, that this Exposition, being advanced in the Writings of the New Testament, has a claim to all that Evidence by which those Writings are themselves attested, this must confirm it to us with the greatest Certainty; and then the *Christian* Scheme which explains to us the ancient Types, will be in return illustrated and explained by them.

THAT the Books of the New Testament are genuine; that they were anciently received as matter of divine Revelation, and containing the authentick Records and Standard of our holy Religion; that they were proved to be so by the miraculous Gifts and Operations of those who wrote them, which gave proof of the divine Power that accompanied them, and bore witness that God was with them of a truth; that the same Power is to be argued from the Success which followed them, procured by unlikely means, and contrary to human Policy, when Men artless and illiterate set themselves to oppose such inveterate Prejudices, as had been long supported by the Authority of Kings and Potentates, as well as by the Wisdom of Philosophers, and not

not only succeeded in the Conversion of SERM. XXII.
great Multitudes, but left such Influence
behind them, as made an entire Conquest
over the Wills and Affections of a great
part of Mankind, and propagated their Re-
ligion under all Difficulties, till its greatest
Opposers in the end submitted to it, and
acknowledged its divine Original: All this
and more has been often and strongly urg-
ed to assert the *Christian* Revelation; and
if it be sufficient for that purpose, it must
approve at the same time that Exposition
of the legal Rites, which is clearly asserted
by the *Christian* Revelation, and contained
as a part or branch of it.

Look in the New Testament and see
if the Style and Phrases of the *Mosaic*
Law be not transferred, from the literal
external Meaning to which *Moses* had ap-
plied them, to denote those mystical and
spiritual Benefits which are proposed to us
in the Church of *Christ*; if the Pomp of
Sacrifice and outward Services, be not
made to signify the inward Devotion of
the Mind, and most absolute Surrendry of
all the Powers and Affections of the Soul;
if we have not the most exprefs Construc-
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tion of the ancient Ceremonies to import the whole Mystery of *Christ's* Eternal Priesthood, and Sacrifice, and Intercession for us. As this will appear hereafter in variety of Instances, so the Evidences of the New Testament, by which this Exposition is supported, have been placed in a just light by abler Hands already, and cannot be pursued farther in this Place, without diverting too much from the Business I have undertaken. Upon supposition of both, the Argument is irresistible, that this must be a just and true Exposition of the Ceremonies of the Law of *Moses*, which is so clearly stated in the Writings of the New Testament, and therefore supported by such various kinds of Evidence,

AND thus far of the Grounds to be assigned for such typical Interpretation of the ancient Rites, as prefigurative of the Gospel Mysteries: which was the first Particular to be spoken to under the last Head of Discourse. The next Business proposed now follows in the

2. SECOND place, to remove the principal Difficulties and Objections that may seem

seem to lie against this method of Interpretation. And they, as I take it, are generally reducible to these three, *viz.* (1.)

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That it is obscure, (2.) That it is arbitrary, and (3.) That it is inconsistent. And tho' these have been already in good measure obviated, by what was offered before upon this subject, yet for the clearer resolution of all Difficulties, it may be proper to treat of them distinctly in this place. And,

Object. I. FIRST it is objected, that the typical Interpretation is obscure and difficult, that it seems not worthy of God to instruct his People in so abstruse and ambiguous a manner, such as to the Learned might appear extremely doubtful and variable, and to the Vulgar wholly unintelligible.

Answer. BUT in answer to this, so long as there appears no palpable Absurdity in the Nature and Reason of the thing, it seems too much for us to pronounce with any peremptoriness, what method may be most *worthy of God*, or suitable to his unerring Wisdom. He has the Issues and Connection of all things before him in one View, and therefore may have many
and

SERM. and wise Ends to serve, by his Dispensa-
 XXII. tions, which we cannot penetrate, whose
 Views are necessarily confined, by the con-
 dition of our Being, to a very strait and
 narrow compass. It cannot therefore be-
 come us to determine of the Counsels and
 Designs of Providence, or make it an Ob-
 jection against any Dispensation, that we
 are not able to comprehend the Reason,
 or fathom the Depth of it. We find in
 the slight and narrow Projections that fall
 within our management, how little we
 are able to foresee the consequence of things,
 and how often we see reason to wish we
 had done otherwise, in those Concerns
 which were thought to have been conduct-
 ed with the greatest Caution and Prudence.
 And shall we then presume to interpose in
 the Counsels of the Almighty, or think
 ourselves qualified to undertake or influ-
 ence the supreme Government and Direc-
 tion of the Universe? *It is as high as
 Heaven, what canst thou do? deeper than
 Hell, what canst thou know? the measure
 thereof is longer than the Earth, and
 broader than the Sea (e).*

BUT

(e) Job xi. 8, 9.

BUT though this Answer might suffice to satisfy a modest and humble Mind, yet it has been shewn, over and above all this, that there are some apparent Reasons for this method of Instruction, such as may serve to silence the more daring and audacious. Were it but to teach vain Men a Lesson of Humility, in shewing that their own Faculties and Reasonings cannot instruct them fully in their Duty, but they must submit themselves moreover to be taught of God, by the unerring Precepts of divine Revelation: This surely is an End *worthy of God* to design, and highly conducing to the Benefit of Man. And this very End will farther be promoted by that Industry and Care which is required for the thorough Knowledge and Understanding of such hidden Mysteries. Nay, and let it be remembred, that if the Prescription of symbolical Rites were attended with some Obscurity, yet it made however a stronger Impression upon vulgar Minds, than bare Prophecy would have been apt to do, and so became rather a Help and Succour, than any real Disadvantage, to human Weakness and Infirmary.

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NOR is it perhaps the least Ground of such a method of proceeding, to conceal the sacred Mysteries from evil Spirits and evil Men. As their obstinate and settled Malice makes them at all times unworthy of any Communications of divine Knowledge; so there are some special Reasons to be given, why they should not be let into such future Mysteries as depended on the concurrent Acting of free Agents, whose Acting was necessary to their Accomplishment, and who were yet to act with Liberty. Had the Notices of the *Messiah* been so full and explicit, as to make it impossible for the most obstinate Prejudice to have mistaken it, who would imagine either *Judas*, or his Countrymen, should have run the lengths they did? And though they might not have been the better Men for that, but equally subject to depraved Affections; yet they had been almost irresistably restrained from acting in that manner, which did so signally contribute to the Redemption of Mankind. It seems as if *Satan* himself (f) was not apprized of the Mystery

(f) See the Quotation from *Ignatius* in the foregoing Sermon, with the rest of the Note on that Occasion, p. 249, 250.

Mystery of the Cross of *Christ*, and there-^{SERM.}
fore aimed to defeat the Design of our Sal-^{XXII.}
vation by the very method that was proper
to effect it. Certain it is, though he ma-
liciously promoted our Saviour's Cruci-
fixion, he was greatly hurt by it in the
Event: *For through Death, Christ de-*
stroyed him that had the Power of Death,
that is, the Devil (g); and having spoiled
Principalities and Powers, he made a
Shew of them openly, triumphing over
them (h), in the Abolition of their Ora-
cles, and Heathen Superstition (i). From
hence we may collect, that he mistook the
ancient Notices of this Mystery: But had
the sacred Oracles been liable to no Mis-
construction, had there been no Obscurity
in the method of revealing our Redemp-
tion; 'tis likely the Tempter would rather
have employed his Malice any other way,
than in promoting that Effect which he
aimed above all others to defeat.

MEAN while, though there was such
Obscurity, as might leave the Proud and
Malicious to the blind Reasonings and Er-
rors

(g) Heb. ii. 14. (h) Col. ii. 15. (i) See Vol. I. p. 204, &c.

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rors of their own Minds; there was however, we have seen, such Light and Information, as might give the humble and serious Enquirer some glimmering and distant View of this stupendous Mystery, which gradually opened and enlarged, as the Event drew nearer on, by fresher Notices and clearer Predictions, till at last the Accomplishment of all displayed it with the utmost advantage; and then the Beauty of the whole Oeconomy appeared in the Conformity of all its Parts, and the Truth of this Interpretation was attested and confirmed by the divine Power that accompanied the Witnesses and Preachers of it. So that the Pretence of Obscurity is weak and insufficient; it was as clear as was proper in the earlier Ages, which will not be accountable for more Knowledge than had been given them: but it is now cleared up beyond exception, and the Proof we have that it was formerly revealed, though under some Obscurity, is to us no inconsiderable Confirmation and Enforcement of the Truth of our Religion. And so much for the Objection of Obscurity. It was said moreover to be objected in the

Object.

Object. 2. SECOND place, That this typi-
 cal Interpretation of the ancient Rites is
 arbitrary and precarious; *i. e.* there is no
 necessity in the nature of the thing to ground
 or evince the Truth of such Interpretation,
 but Men of Wit and Fancy may take a
 scope and compass to suit all things to their
 own Humour; and so that which is really
 matter of private Fancy and Invention, will
 be made the Standard of Divine Truth.

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Ans. THE Answer to this may be in
 part collected from what has been already
 offer'd, and the rest may be easily supplied
 by what still remains to be observ'd. So
 far as this Interpretation is already authori-
 sed by Men inspired of God, by Men whose
 Divine Mission and Character has amply
 been attested either by Prophetical Predic-
 tion, or undoubted Miracles; so far with-
 out question it must be as well fixed and
 grounded as any literal Interpretation, and
 no more subject to the uncertain Sallies of
 Fancy and Enthusiasm. It will be shewn, I
 trust, that the main Strokes of the *Mosaical*
 Oeconomy have been so interpreted to our
 hands, and have already receiv'd the Sanction
 of Divine Testimony. And tho' it may not

be pretended, that there is no Type to be alledg'd, which has not been expressly applied to that purpose by some inspired Writer ; but rather on the contrary, that the Instances we meet with of this sort in the inspired Writers, do afford an Intimation that the like latent Meaning remains to be search'd out in other Instances : yet those which come cloath'd with such Authority, are ever to be receiv'd with greatest deference and certainty ; and for the rest, there are certain Rules to be prescribed, which may serve to guard us against any Exorbitances of a fanciful or crazy Brain.

THE first and principal Direction, in that case, is to keep to the *Analogy* of the Faith, and not admit any Interpretation of a matter mystical, that shall any way clash or interfere with what is clearly revealed. The Doctrines that are expressly taught in Scripture, and deliver'd in manifest and open Terms, are as a Guide and Pole-Star to direct us to avoid all Danger and Absurdity, in interpreting such Passages as are obscure and mystical. So again the Rites which are but literally contain'd and deliver'd in one part of Scripture, if they be explain'd to have a mystical

mystical View and Meaning in another, that Explication gives a handle for expounding other Rites (tho' not expressly so applied in Scripture) in order still to the same View, and in subserviency to the same Design. This is not an arbitrary and precarious Method, but 'tis keeping to the View and End of Scripture; so far from overthrowing what is clearly reveal'd, that it helps to clear and illustrate what might otherwise be dark and obscure.

GREAT care however should be taken, whilst we are looking after a *mystical* Interpretation, that we do not the mean while neglect or exclude the *literal*. Our Argument from the typical Interpretation of the ancient Rites, and the allegorical Explication of ancient History, must depend upon the Supposition of their having been literally prescribed and transacted; and in vain shall we look after the hidden Meaning, if the Fact, under which it is said to be conceal'd, be fictitious and without foundation. If the History of the Creation, or the Fall of Man, be themselves supposed to be fictitious, no Allegory that is built upon them, can have any weight or importance. And

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if the Rites of the *Mosaick Law* were not literally prescribed, it can be to little purpose to look after their Significancy. There may be in some of the prophetical Descriptions, an intermixture of some Facts, which were but visionally or parabolically represented: but in religious Institutions, and in matters of plain History, to exclude the literal Sense would be the height of Distraction, and found our mystical Interpretation in the Sand.

LASTLY, It should also be remembred, that where we have not the exprefs Authority of some inspired Writer to support our Interpretation, we are not to lay great stress on any single Type or Allegory, but go through the whole System of divine Revelation, preserving the Harmony of all its Parts, and ever giving preference to those Expositions which best suit with the uniform View and Design of the whole taken together.

IF these Rules be observed with diligent Search, and Humility of Spirit (for that is always requisite in our religious Enquiries) with humble and ardent Addresses for divine Illumination; there can be

little

little danger of running into any Errors, in SERM. XXII. assigning the typical Interpretation of any Rites prescribed, or other Facts related in the Old Testament : there can be none, of running into such Mistakes, as shall be of any very mischievous or fatal consequence. And from these same Considerations, which have been thus far urged to give satisfaction to the second Objection, we may also proceed in great measure to satisfy the

Object. 3. THIRD that remains, *viz.* that this way of interpreting the Scripture by Types and Allegories is inconsistent with it self, and may be urg'd to prove contrary Conclusions; inasmuch as, from the different Turn of Imagination that may prevail with different Men, the Type or Allegory may be assign'd with such different Views, as shall be directly contradictory to one another.

Ans. I say, the same Considerations, which were urged before, may be now urged over again in reply to this Objection. If in assigning such mystical Interpretation, we keep within the Restrictions and Limitations before laid down; if we keep the Analogy of the Faith con-

SERM. constantly in view, and admit nothing that is
 XXII. any way inconsistent or repugnant to it; if
 we do not advance our mystical Interpretation upon the ruins of the literal, but consider it as consequential and supported by it; if we lay not too great stress on any single Type or Allegory, but go through the whole System of divine Revelation, to preserve the Harmony and Uniformity of all its Parts; there can be little danger of Contradiction or Inconsistency among us, little or no room for any wide Difference in the Meaning we assign to any Type or Allegory.

OR if in some Particulars there should be different Interpretations, which cannot be perfectly cleared up, to the Satisfaction of all equitable Minds; yet they shall not affect the great Concerns of Religion, it shall be only in such Matters as may be variously disputed, without breach of Charity, or Violation of the Faith. Where the Analogy of Faith is preserved, there can be nothing contrary to Faith admitted; and if in other respects there should be some Variety, it is what happens in assigning the literal Sense of Scripture, as well as the typical

pical or allegorical. So that if the Difference of Interpretations be any Objection against the Method of interpreting, I doubt it will lie against every Method that shall ever be proposed, till we rise above the present State of human Knowledge, and have no Remains of Sin or Frailty to blind or discompose us.

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AND thus much for the two first Particulars proposed under the third Head of Discourse. We have seen the Grounds to be assigned for a typical Interpretation of the ancient Rites, as prefigurative of the Gospel-Mysteries. And we have also removed the principal Difficulties and Objections that may seem to lie against this Method of Interpretation. It remains in the third and last place, to be shewn under some obvious Instances, how apt and natural this Method of Interpretation is, and with what Beauty and Significancy it displays and unfolds to us the ancient Mysteries. But the stating of this, in such Points especially as the Scripture has placed beyond all reasonable Exception, must be left for the Subject of two remaining Discourses.

SERMON XXIII.

PREACH'D

OCT. 2. 1732.

The Aptness and Significancy of the
typical Interpretation of the LAW.

The Seventh SERMON on this Text.

John i. 17.

*For the Law was given by Moses, but
Grace and Truth came by Jesus Christ.*

AFTER having explained the
Grounds to be assigned, for a ty-
pical Interpretation of the an-
cient Rites, as prefigurative of the
Gospel-Mysteries; which were taken part-
ly from the ancient Usages of other Na-
tions, partly from the Nature and Genius
of the *Jewish* Discipline, and partly from
that uniform and harmonious View which

it

it appears to have upon the *Christian Ex-* SERM.
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position, and that weighty Confirmation which is given to it, by the Miracles and other Evidences of the New Testament: I went on to guard this Method of Interpretation against those Objections, to which it may seem liable, of Obscurity, Uncertainty, and Inconsistency.

IN arguing from the Harmony and Uniformity of the *Christian Exposition*, I proceeded only on the Supposition, that it would appear to be uniform and harmonious. But the Proof or Illustration of that Matter was reserved for the Business of a

3. **THIRD** Particular; where it now remains to be shewn, under some obvious Instances, how apt and natural this Method of Interpretation is, and with what Beauty and Significancy it displays and unfolds to us the ancient Mysteries.

THE Authority of such Interpretation, being the same with the Authority of the Books of the New Testament, by which it is supported and confirmed, has been often hinted at in these Discourses, and more largely discussed and illustrated by abler Pens.

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Pens. But I confine myself at present to that internal Evidence which arises from the Fitness and Congruity of such Interpretation itself, from its being suited to the Genius of the *Jewish* Discipline, and giving a most reasonable and consistent Account of the End and Purport of the old Oeconomy. And in order to shew this, I shall not need to be solicitous, whether an exact Account is to be given of every particular Rite; it will be enough if the main Heads of the Ceremonial Law may be fairly reduced to this View and Design, and accounted for by this Method of Interpretation. To this purpose, I would take the Epistle to the *Hebrews*, with other places of the New Testament, for my Guide in three especial Instances, which relate to the essential Parts of the *Levitical* Worship, and almost the whole Exercise of ritual Religion; namely, the Place of Worship, which was the *Tabernacle* first, and afterwards the *Temple*; the Method of worshipping, by *Sacrifice*, and *Incense*; and the Administrator, which was in some Cases the High-Priest alone, and in the rest, any of the Sons of *Aaron*.

BUT

BUT before I proceed directly to these Instances, it may be necessary to premise, what has been hinted formerly, that it is declared in general of the ritual Precepts of the Law, that they had a *Shadow of good things to come* (a), but the *Body is of Christ* (b); so that *Christ* is set forth as the great *End of the Law to every one that believeth* (c), and the *Law* itself as a *Schoolmaster* (d) conducting to him. By all which we learn that the whole Law was calculated with a View to the *Messiah*, that its great End and Tendency was to point out the principal Parts of his Office and Character, together with those Benefits which the Church was to expect from him.

I shall not need, after this plain and obvious Remark, to undertake a laborious Confutation of that Conceit, which has been too hastily admitted by some learned Men (e), that the principal of the *Jewish* Rites were ordained in imitation of the *Heathen* Superstition, to which the People had so long been addicted, that God saw

(a) Heb. x. 1.
(d) Gal. iii. 24.

(b) Col. ii. 17.
(e) Marsham, Spencer, *alii*.

(c) Rom. x. 4.

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fit to indulge their Fondness for the Pomp of outward Ceremonies, and transfer to the Worship of himself, what had been impiously abused to support Idolatry and Superstition. A Conceit directly contrary to the Tenor and Genius of the Old Testament, which every where labours to withhold or reclaim the People from every Appearance of idolatrous Practices! And can it then be imagined God should prescribe the Ceremonies of such idolatrous Worship, in order to indulge in his People that Fondness and Inclination to them, which it was one principal End of all his Discipline to correct and extirpate?

As then it is asserted without Proof, of many of these Rites, that the same, or such like, had been used in Ages elder than *Moses*, and applied originally to idolatrous Worship, (it being much more likely that the Idolaters began to use them afterwards, in imitation of the true Worshippers of God) so if that Fact could be maintained of any of them, some other End of the Resemblance ought to be assigned, which may consist with the general Tenor of the Old Testament, and not this of a Compli-
ance,

ance, which directly contradicts it. It might rather be supposed (*f*), that some of the *Mosaick* Usages had been in use among the ancient Patriarchs, which we know to be the case of *Sacrifice*: And as the Nations that sunk into Idolatry had not lost all Footsteps of this traditional Religion, so without doubt it was carefully preserved among the *Hebrews*, and God thought not fit to discard it in his legal Worship, which was made subservient to the general Tenor and Significancy of those more ancient Institutions. And since a clear and consistent End of the whole is assigned by the Writers of the New Testament, referring the Origin of all to God, and their Interpretation is confirmed by Miracles, and various kinds of Evidence; I see not what should be the Bar to our admitting the Sense which they have given, and esteeming that to be the just and true Account of the Rites and Ordinances of the legal Dispensation. This ought surely to satisfy as many as admit the Books of the New Testament for genuine and

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(*f*) See Bp Cumberland de legibus Patriarchar. at the end of Orig. gent. antiquiss.

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and sacred. And as for those who refuse them under that Character, let it be their Province to disprove the Evidence which has often been produced in behalf of their Authority.

THIS allegorical Genius of the Old Law (g), is elegantly set forth by St. *Paul*, under the Type of *Moses* receiving a *Glory* in *his Countenance* (h) by conversing with God, which when the *People were not able* to behold, he *veiled* it from their Sight. *Moses* is here proposed as the Minister of the former Dispensation, whose Ministry was not without its *Glory*, as it revealed the Truth and Will of God, and pointed out to *Christ* the *Mediator of a better Covenant*. But since the People *could not steadfastly look* into this great End of the Law, nor bear the naked Lustre of so bright a *Glory*, it had therefore a *Veil* or Covering cast over it, being taught by symbolical Rites and Adumbrations, which however a dull and carnal People might rest in, without searching out the Mystery, yet the *Time* was to come, when that *Veil* should

(g) *Vid.* Wicl. Miscel. l. 2. Diff. 1. §. 74.
iii. 7, &c.

(h) 2 Cor.

should be taken away, (as Moses took it off, when he returned to God) and all with open Face behold, as in a Glass, the Glory of the Lord. SERM. XXIII.

THE Jews themselves (i), though they deny the Christian Exposition, yet are not backward to acknowledge some allegorical or mystical Meaning to lie concealed under the Precepts of the Law. And what Maimonides (k) observes of our material Frame, that it is as a Wall or Veil to intercept the Brightness of divine Truths, might as well be applied to the Letter of Mosaick Precepts, and prophetic Vision, represented by that thick Darkness in which God is said to have revealed himself, and that dark and

(i) Vid. Witf. ut sup. §. 22, 23.

(k) Materia est veluti maceria magna et velum impediens veram apprehensionem intelligentiæ abstractæ. — Et hoc innuitur passim in omnibus prophetarum libris, quod velum aliquod sit distinguens inter nos et Deum: ut cum dicitur, absconditus nobis esse in nube; in obscuritate; in densâ caligine; — eò quod materiæ respectu imperfecti nimis sumus ad illum apprehendendum. — non tamen sine ratione fuit quod Deus se in nube revelarit, verum ad nos commonefaciendos, quod apprehensio veritatis ejus nobis sit impossibilis, propter turbulentam at tenebrosam illam, quæ nos, nequaquam vero Deum circumdat, materiam. — Præterea, notum et in confesso est in gente nostrâ, quod dies illa, qua steterunt in monte Sinai, fuerit nebulosa, et nonnihil pluviosa. Maimon. More Nevoch. ex version. Buxtorf. par. 3. cap. 9.

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and gloomy Day on which the Law was delivered from Mount *Sinai* (l).

WHILST thus the *Jews* acknowledge a mystical or latent Meaning, and the Gospel has shewn *Christ* to be the End or Purport of the whole *Mosaick* Discipline, we may proceed with better Confidence to search into Particulars. And though all Particulars are not expressly applied by the Writers of the New Testament, yet the Specimen which they have given, authorises us to enquire after the rest; especially since they have expressly assured us, that the whole had the same View or Design, and have passed over some matters in a summary way, as things of the same tendency, though they *could not* stay to *speak* of them *particularly* (m). There is not indeed the same Certainty in those Particulars, which are searched out by the Sagacity of human Reason, nor is the same stress to be laid upon them, as on those of which express Application has been made by some inspired Writer. But yet when they

(l) Exod. xix. 18. Deut. iv. 11. Judg. v. 4, 5.

(m) Heb. ix. 5.

they are urged not singly or apart by themselves, but in conjunction with the whole System of ritual Religion, not to gainsay the Applications that are made in Scripture, but conformably and in subserviency unto them; there is then a weight and significance in such Interpretations, they display the Harmony and Beauty of the *Mosaick* Precepts, and shew how the same Wisdom which had been more evidently taught of some, did really run throughout, and give sanction to the whole.

Now as *all the Treasures of Wisdom are hid in Christ*(n), so that there is great variety of Benefits in his Religion, and yet all terminate and center in himself; we are not to wonder, if on one hand many of the legal Prescriptions should be calculated to set forth or signify the same Mystery, and on the other hand variety of Mysteries should be refer'd to by one and the same Rite or Ceremony.

THUS much being premised in general of the Nature and Tendency of ritual Precepts, I proceed more particularly to give

(n) Col. ii. 3.

SERM. some Specimen of them in the Instances be-
 XXIII. fore mentioned. And,

(I.) FIRST then I proposed to explain the Mystery of the Place of Worship prescribed under the Law, which was the *Tabernacle* first, and afterwards the *Temple*; the first appointed for the temporary Uses of the *Israelites*, till its Utensils should be translated to that more solemn Place, which God should chuse for the better Celebration of Divine Worship. *The most High dwelleth not in Temples made with hands (o)*. He neither can be inclosed in any possible compass, nor wants to be secured against the Inclemencies of Air or Weather. Yet in these places he was pleased to vouchsafe a symbolical Manifestation of his presence: from whence the Tabernacle had its Name of מִשְׁכָּן, *Mishcan*, as being the *Habitation* or Dwelling-house of God; and the like name of שְׁכִינָה *Shechinah*, is given by the *Jewish* Writers to that bright Appearance or Divine Glory which resided in it. This figured out that Mystery in time to be accomplished,

(o) Acts vii. 48.

—xvii. 24.

complished, when the Son of God should ^{SERM.}
cloath himself with human Flesh, who is ^{XXIII.}
therefore said, by an Allusion to that He-
brew word, *אָנָּוָנָנוּ*, to make his Tabernacle
with us (p), to have had the Fulness of
the Godhead (answering to that Fulness of
Glory sometimes manifested in the old
Sanctuary) dwelling (q) or residing in him
bodily, and to have raised that Temple of
his own Body (rr) which was bless'd with
this Divine Inhabitant.

AGAIN, the same Building, which was
thus calculated to signify the gracious Pre-
sence of God among his People, was also
fitted to denote as well every private faith-
ful Member of *Christ*, as the whole Church
which is made up of them, and that under
different Conditions or Estates. Of every
true and faithful Member of *Christ*, it is
reckon'd that he has *Christ* dwelling or re-
siding in him (r), and is so warm'd and en-
lighten'd by the gracious Influence and Di-
rection of his Spirit, as from hence to be
U 2 esteem'd

(p) Εσκήνωσεν ἐν ἡμῖν. Joh. 1. 14.

(q) Ἐν αὐτῷ κατοικεῖ πάν τὸ πλήρωμα τῆς θεότητος σωμα-
τικῶς. Col. ii. 9. (rr) John. ii. 19.

(r) Rom. viii. 9, 10. 2 Cor. xiii. 5.

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esteem'd the *Temple of the Holy Ghost* (s). In like manner, when spoken of together, they are said *as lively Stones* (t) to be built up a *spiritual House*, to be built upon the foundation of the *Apostles and Prophets*, *Jesus Christ himself being the chief Corner-stone*; in whom all the Building fitly framed together groweth unto an *holy Temple in the Lord*; in whom ye also are built together for an habitation of God through the Spirit (u).

THE Skins and baser Materials, which serv'd for covering the Sanctuary, whilst its inward Utensils were glorious and of great value, may at once lead us to a twofold Contemplation of our Redeemer, who, in his outward Form, may appear *despised and rejected of Men* (x), at the same time that they, who look to him by Faith, can easily behold his *Glory, the Glory as of the only begotten of the Father, full of Grace and Truth* (y): as also of the Church, which being his Body, is conformed to its Head, *all glorious within* (z), tho' outwardly per-

haps

(s) 1 Cor. vi. 19.

(t) 1 Pet. ii. 5.

(u) Eph. ii. 20, 21, 22.

(x) Isai. liii. 2, 3.

(y) Joh. i. 14.

(z) Psal. xlv. 13.

haps despised and stript of secular Advan-
tages.

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ONCE more, the condition of the *Israe-
lites*, being at first unsettled and moveable,
their *Tabernacle* was composed of such Ma-
terials, and compacted in such order and
method, that it might easily be taken down
and set up, and moved about with them
from one place to another; 'till at last
when their Wars with the Natives were at an
end, and themselves in peaceable possession
of their promised Inheritance, its sacred U-
tensils were fixed in the *Temple* built by *So-
lomon*, and that state of Rest attended with a
great increase of Glory. So *Christ* was in this
World as in a Wilderness, *not having where
to lay his head* (a) with Constancy or
Quiet, and subject to the Mortality and
Weakness of our Nature: but *being raised
from the Dead, he dieth no more, Death
hath no more Dominion over him* (b), be-
ing now enthron'd at the *right hand* of God,
far above all Principality and Power (c), in
a state of endless Triumph and Glory. So
also is his Church at present in a state of

U 3

Travel

(a) Luk. ix. 58.

(b) Rom. vi. 9.

(c) Eph. i. 20, 21.

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Travel and Warfare, but shall hereafter be translated to a triumphant State, and then enjoy an everlasting Rest and Felicity.

BUT besides this general Consideration of the whole Sanctuary taken together, we may likewise turn our Eyes distinctly on its several Parts, and observe the Mysteries conceal'd under them. The Sanctuary, strictly taken, was a Building cover'd in, secured against the outward Injuries of Weather, and unlawful to be entred by any but the Sons of *Aaron*. But this was encompass'd by a Court of large extent, which stood open to the Air, wherein was the *Laver*, and the *Altar of Burnt-Offering*, and in which the Priests and Levites perform'd the *Apparatus* of their Sacrificial Worship (*d*). As this Court seems to have been but one at first, so it has been suppos'd that the rest of the People, who were clean, were not refused access to it. But after the Tabernacle was fixed, we find *David* speaking of the Courts of the Lord, in the plural (*e*): and especially after the building of the Temple, there is no doubt to be made but there

was

(*d*) Vid. Witf. Miscel. Sacr. vol. 1. c. 2. Dissert. 1. §. 15.

(*e*) Psal. lxxv. 4. lxxxiv. 2. xcvi. 8.

was more than one. We find the *inner* ^{SERM. XXIII.} *Court*, or the *Court of the Priests*, and the *great Court* distinguished from each other at the time of its Erection (*f*). And accordingly, upon occasion of *Manasseh's* Idolatry, they are term'd *the two Courts of the House of the Lord* (*ff*), as if there were no more. But afterwards the number was encreased: and then the *Court of the Priests* was distinguish'd from that of the *People*, as that was again from another of the *Women*, and that from the last of the *Gentiles*, who were not allow'd to proceed farther (*g*). This fitly represents to us the visible Church of *Christ*, which has its own Enclosure, separating its Members from the *Heathen* and unbelieving World, admitting them to the privilege of outward Worship, but still detaining them in hope of better things that are invisible.

THE *Altar* and the *Laver*, which were situated in this Court, were both significant Emblems and Types of our Redeemer; the one as he is the *Fountain open'd to the House of David, and to the Inhabitants of*

U 4

Jeru-

(*f*) 1 Kings vi. 36. vii. 12. 2 Chr. iv. 9. (*ff*) 2 Chr. xxxiii. 5.
 (*g*) See Lightfoot's Prospect of the Temple, ch. 16, &c.

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Jerusalem for Sin and for Uncleanness (b); the other, as he is the only Mediator (i) sanctifying our Gifts, and rendring our Addresses acceptable, thro' whom alone we are allow'd to *have access* (k) unto the Father. At the same time they did prefigure the *Sacraments* appointed in the *Christian Church*, namely, *Baptism* set forth as the *Laver of Regeneration* (l), and the *Eucharist* as the *Memorial* of that Atonement *Christ* has made for Sin (m). The sacred Fire, which burned continually upon the Altar, is a significant Type of that *eternal Spirit*, thro' whom *Christ offer'd himself without Spot to God* (n), and without whose sanctifying Virtue the Oblation of ourselves will never be acceptable. The *Horns* of the *Altar*, which were for refuge to such Criminals as laid hold on them, may set forth the Power and Acceptance of our Redeemer, that *Horn of Salvation in the House of David* (o), who *is able to save them to the uttermost, that come unto God by him* (oo).

So

(b) Zech. xiii. 1.

(i) 1 Tim. ii. 5.

(k) Rom. v. 2.

(l) Tit. iii. 5.

(m) Luk. xxii. 19. 1 Cor. xi. 24, 25, 26.

(n) Heb. ix. 14.

(o) Luk. i. 69. (oo) Heb. vii. 5.

So much for the Court by which the ^{SERM. XXIII.} *Sanctuary* was encompass'd. The *Sanctuary* itself was divided into two Parts, the first of which was called the *Holy Place*, the other was the *Holy of Holies*, or the *most Holy*. Into the *Holy Place* none but the Sons of *Aaron* were allow'd to enter, who do, in one respect, prefigure the Members of *Christ's* invisible Church, *i. e.* all the true and faithful Members, who are declared to be a *royal Priesthood* (*p*), and to be *made Kings and Priests unto God* (*q*), in as much as they are admitted to those unseen and spiritual Advantages, to which the carnal and meer external Professors can never penetrate. In another respect they prefigure the Ministers of *Christ*, who are allow'd a nearer approach to the Divine Majesty, and, by commission from our Head, to negotiate in the affair of Salvation.

HERE was the golden Table of *Shew-bread*, with twelve Loaves weekly set upon it, answerably to the Tribes of *Israel*; to denote *Christ* set forth as the *Bread of Life* (*r*) to all the Faithful, in the Ordinances of his

(*p*) 1 Pet. ii. 9.

(*q*) Rev. i. 6. —xx. 6.

(*r*) John vi. 35.

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his Church, in his *Word* as well as in his *Sacraments*. Here also was the *golden Candlestick*, with *seven* burning *Lamps*, to denote the Illumination and manifold Graces of the Holy Ghost shed forth in Baptism, cultivated and improved by other Ordinances, and display'd in the different Parts and Members of the Church. They were lighted every Evening, and required to continue till the Morning (s), to intimate that that emblematical Light might have its use, during the Night of ritual Types and Shadows, but might well be superseded, when *Christ* should

(s) It is said Lev. xxiv. 2. that the *Lamps* should burn continually, and this is explain'd the verse following, *Aaron shall order it from the Evening until the Morning, before the Lord continually*. It is said again 1 Sam. iii. 3, 4. that the Lord called Samuel, e'er the *Lamp of God* went out in the Temple, which seems to imply that it was suffer'd to go out, or was extinguish'd in the Morning. Yet Kimchi says upon the Place, that the *Western Lamp*, (viz. that in the middle, bending towards the *Sanctum Sanctorum*) was always burning. (See *Lightfoot's Temple*, ch. xiv. §. 4.) Josephus (*Antiq. Jud.* 1. 3. c. 8, alias 9. §. 3.) represents this matter as if three of the *Lamps* burnt all the Day, and the rest were lighted up at Night. And this seems to be the Mind of the *Mishna*, and of Bartenora's Comment upon it (in tit. *Tamid.* cap. 3. §. 9. ex edit. Surenhus. tom. 5. p. 296.) when besides the *Western Lamp* always burning, it is said, that the *two eastern Lamps*, if they went out by the Morning, should be lighted again, whereas the rest need not be lighted till the Evening. But this is certain on all hands, that they were all required to be burning in the Night, tho' not in the Day: and the perpetual burning of some, might be a Type of future never-failing Light.

should *arise* to give us stronger *Light* (r), when *the Day* should *dawn*, and *the Day-Star* arise in our *Hearts* (u). Lastly, here was the *golden Altar of Incense*, in the nearest Situation to the *Holiest of all*, whose *Horns* were yearly sprinkled with the Blood of Sacrifices, but whose daily Use was the burning of *sweet Odours*, not only as the Symbol of the People's Prayers daily offer'd, but likewise of that continual Intercession of *Christ* (v) *before the Throne* in Heaven, which alone can render us or our Petitions acceptable.

BEYOND this *Holy Place* was the last Apartment, called *the Holiest of all*, the venerable Emblem of the highest Heaven, containing the most significant Symbol of Divine Glory, and of *Christ* in his state of Exaltation. This was divided from the former Apartment by a *Veil*, as that was from the inner Court; which as it denoted the concealment of these Mysteries under the Darkness and Obscurity of legal Shadows, and the *veiling* of Divine Glory in the Person of *Christ*, under a Covering of Human Flesh;

so

(r) Eph. v. 14.

(v) Rev. viii. 3, 4.

(u) 2 Pet. i. 19.

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so withal the High-Priest turning it by, and *entering once every year*, imported that a Day should come, when that Obscurity should be removed, and Gospel Truths be openly reveal'd, when a *Forerunner* in our name should *enter into Heaven itself, to appear in the presence of God for us* (x), to intercede in our behalf, and to take possession in our name, as a sure pledge and earnest, that we hereafter shall *with open Face behold the Glory of the Lord* (y).

WITHIN this Veil was the most remarkable Symbol of the old Oeconomy, namely, the *Ark of the Covenant* (z), made of Cedar, and overlaid with Gold, cover'd with the golden *Propitiatory* or *Mercy-Seat*, which golden *Cherubim*, with Faces turning to each other, beheld with Veneration; and over all, was that Manifestation of Divine *Glory*, distinguish'd by the name of *Shechinah*. This seems to be that *Throne of*

(x) Heb. vi. 20. — ix. 24.

(y) 2 Cor. iii. 18.

(z) Besides this, the Apostle (Heb. ix. 3.) mentions the *golden Censer* as contain'd in the most Holy Place. But that not being mentioned by *Moses* to be there repositd, some have thought the Apostle meant only this, that there was a Censer peculiarly reserv'd for the use of that place on the great Day of *Atonement*. Vid. *Buxtorf, exercit. 1. Hist. Arc. sac. c. 5.*

of God, which is celebrated by the Prophets (*) in the Jewish Sanctuary. And what could it more aptly signify than *Christ*, represented as our King and Governour, thro' whom God is pleased to shew himself propitious and gracious to his People, to undertake the protection of his faithful Servants, and receive them into Joy and Felicity? But whereas this *Ark* of old was shut up within the inmost Sanctuary, and hid from vulgar Eyes, which could not penetrate to look into the Mysteries of our Redemption; we find the *Temple of God* is represented in the New Testament, to be laid open in Heaven (a), so that the *Ark of his Testament* was seen in it. Immediately then upon our Saviour's expiration, when he had now perform'd his Sacrifice, and was about to enter into his Glory, the *Veil of the Temple* was not drawn aside as heretofore, to be drawn back again, and return to former Obscurity; but it was rent in twain from the top to the bottom (b), to import that the legal Mysteries are now unveil'd

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(*) Jer. xvii. 12. Ezek. xliii. 7.

(a) Rev. xi. 19.

(b) Mat. xxvii. 51.

veil'd, and those Benefits confer'd in verity, which were formerly dispens'd in Types and Figures.

I need not after this enlarge upon the things that were reposed in or near the *Ark (c)*, the *Tables of the Covenant*, the *Book*

(c) It is a matter of dispute among the *Jews*, how many things were reserv'd or laid up within the *Ark of the Covenant*. Of the *Testimony*, or two *Tables of the Decalogue*, there can be no doubt, these being expressly order'd to be placed there at the time, when the making of the *Ark* was prescribed. *Exod. xxv. 16.* See *Deut. x. v.* To these some of the *Jews* would add the former *Tables* that were broken by *Moses*, when he was angry at the People's Idolatry, *Exod. xxxii. 19.* But there being nothing said of that matter in Scripture, and it being doubtful whether the *Ark* was large enough to contain both, it is more likely these were preserv'd in some other Repository. The *Book of the Law* is required (*Deut. xxxi. 26.*) to be put in the side of the *Ark of the Covenant*: Which some understand of the inside of the *Ark*, but others of a small Box or Coffer fasten'd to the outside of it, of which we find mention *1 Sam. vi. 8.* So again the *Pot of Manna* is order'd *Exod. xvi. 33.* to be laid up before the Lord, the *Ark* not being made, nor the *Tables of the Covenant* deliver'd at that time: and then it is related proleptically in the Verse following, that *Aaron* laid it up before the *Testimony*, לפני העדות i. e. the *Tables of the Decalogue*. And in like manner *Aaron's Rod* is order'd to be brought before the *Testimony*, to be kept for a Token, &c. *Numb. xvii. 12.* From hence some would argue that these must be within the *Ark*, otherwise they could not be לפני in presence of the *Tables*. But if we consider that the *Tables* were in the *Ark*, and that from thence the *Ark* itself had sometimes the name of the *Testimony*, there will be no Absurdity in understanding any thing that was placed very near on the outside, to be before the *Testimony*. And thus all will agree well enough with what we read *1 Kings viii. 9.* that there was nothing in the *Ark*, save the two *Tables of Stone*, which *Moses* put there at *Horeb*. But to us *Christians* there remains a Difficulty from that Text of the Apostle *Heb. ix. 3, 4.* After the second Veil σκηνή the *Tabernacle* which is called the *Holy*

Book of the Law, the *Pot* of uncorrupt-
 ted *Manna*, and *Aaron's Rod* that bud-
 ded; which might fitly imply with what
 care we ought to keep and observe God's
 Will and Commandments, and how punc-
 tually they were fulfill'd by our Redeemer;
 how *Christ* is the *living Bread*, which
 came down from *Heaven* (d), figured only
 by the *Manna* which fed the *Fathers* in the
Wilderness (e); and they who hold a con-
 stant and invisible Communion with him,
 are admitted to a farther Privilege, in par-
 taking with him of the *hidden Manna* (f),
 typified by this incorruptible *Manna* kept
 within

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liest of all: Which had the golden Censer, καὶ τὴν χρυσοῦν and
 the Ark of the Covenant overlaid round about with Gold, ἐν ᾧ
 wherein was the golden Pot that had Manna, and Aaron's Rod
 that budded, and the Tables of the Covenant. And for the So-
 lution of this Difficulty, three ways have been attempted. (1.)
 Some would refer the ἐν ᾧ not to χρυσοῦν the last Substantive, but
 to σκηνὴ the more remote, so as to imply only that these things
 belong'd all to the Sanctum Sanctorum. (2.) Others would
 have the Preposition ἐν taken with the same latitude as the
 Preposition ἐν in Hebrew, so as not necessarily to signify in,
 but with, near, or hard by. (3.) Others take St. Paul to
 speak of the Time when the Tabernacle was first built in the
 Wilderness, when, for the conveniency of moving from place
 to place, they suppose these things might be put within the
 Ark: whereas the Book of Kings speaks of it when brought
 into the Temple of Solomon, where it was to remain fixed
 and immoveable. Vid. Buxtorf. exercit. 1. Historia arcæ fæ-
 deris, cap. 5.

(d) Joh. vi. 51.

(e) Ver. 49, 58.

(f) Rev. ii. 17.

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within the *Veil*, of which none under the Law might eat : lastly, how his Priesthood is powerful and efficacious, so that tho' put to death in the Flesh, yet like *Aaron's Rod* he quicken'd and bore Fruit, and *remaineth a Priest for ever, after the power of an endless Life* (g).

(2.) SECONDLY, the next Instance, under which I propos'd to consider the legal Ceremonies, was the Method of worshipping by *Sacrifice* and *Incense*. The Use of *Sacrifice* took not its rise from the *Mosaick Law*, but was handed down (as I observ'd formerly) from the time of Man's Apostacy, and without doubt owed its Original to some Divine Institution. But the *Law* of *Moses* methodiz'd, and model'd (as it were) anew the Use of *Sacrifice*; it distinguish'd it into several sorts and kinds of Oblation, and it increas'd the Solemnity of that ritual Worship, by the additional Prescription of many significant Ceremonies in the Circumstance and Manner of performing it.

SOME were made of the Fruits of the Earth,

(g) Heb. vii. 3, 16, 17.

Earth, as Corn and Wine and Oil, which had the name of *Mincha* and *Nesek*, *Meat* and *Drink-Offerings*; others were taken from among Beasts or Birds, as Lambs and Kids, and Bullocks, Turtles and Pigeons, all of them clean Animals, or such as were allowed for Food, and required to be perfect and without blemish; and these, besides having their Blood partly sprinkled about the Altar, or towards the Mercy-Seat, and partly pour'd out at the bottom of the Altar, were either consumed whole as *Burnt-Offerings*, or else had certain *Segments* offer'd in that manner, whilst the rest was differently disposed, in proportion to the different nature of the *Sacrifice*, either burnt without the Camp, and afterwards without the City of *Jerusalem*, or else eaten by the Priests alone within the Holy Place, or partly by the Priests and partly by the Offerers (b).

As to the special End or Design of them, they were either *eucharistical*, intended as Expressions of Thanksgiving, and Acknow-

(b) See the farther Description of Sacrificial Rites either in the Books of *Moses* or in *Outram de Sac. ifc.*

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ledgments of Favour receiv'd, or *eulogical*,
 to supplicate and pray for the Continuance
 or Increase of Blessings in time to come;
 or lastly *expiatory*, design'd to make Satis-
 faction and Atonement for Sin; for such
 Sin namely, as was not in course of Law
 necessarily punishable on the Offender in
 his own Person, but was allow'd to be
 transfer'd by solemn Imposition of Hands
 upon the *Victim's* Head, which was thereby
 substituted in the room of the Offender, to
 stand in his stead, and endure Punishment
 for him.

SOME of their Sacrifices seem to have
 partook of every kind, tho' from their prin-
 cipal View they are refer'd to one rather
 than another. And of all of them it is ob-
 serv'd, that they had something of an *ex-*
piatory Quality or Virtue in them, inso-
 much that the Burnt-Offerings themselves
 are said to *make atonement* (i); from
 whence they are represented to have made
a sweet savour unto the Lord (k), as it were
 in-

(i) Levit. i. 4. —xvi. 24. And so Ezek. xlv. 15, 17.
the Sin-Offering, and the Meat-Offering, and the Burnt-Of-
fering, and the Peace-Offerings are all said to *make Reconcili-*
ation for the House of Israel.

(k) Lev. i. 9, 13, 17, & alibi.

intended to appease his Wrath, and render ^{SERM.} him gracious and propitious. The same is to ^{XXIII.} be argued from the Ceremony of Sprinkling the Blood, which was used in these, as well as in the *Sin*, and *Trespass-Offerings*, the declared use whereof was altogether *expiatory*, according to the Exposition given of this matter in the Law itself. *For the Life of the Flesh is in the Blood, and I have given it to you (says God) upon the Altar, to make an atonement for your Souls; for it is the Blood that makes an atonement for the Soul(l).*

Now that these had no real, but only a symbolical Efficacy in the Atonement of Sin, will appear both from the Nature of the Thing it self, and from the Terms of the *Mosaick Institution*. *It is not possible that the Blood of Bulls and of Goats should take away Sins(m).* If no Man may deliver his Brother or his own Soul from Death(n), much less may that be expected from brute Beasts, who have neither Dignity of Nature, nor Purposes of Obedience, to give Merit and Value to their Sufferings. The Matters

X 2

to

(l) Levit. xvii. 11.

(m) Heb. x. 4.

(n) Psal. xlix. 7, 8.

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to be expiated were generally either legal Impurities, or involuntary Trespases, and if some wilful Immoralities were also allow'd the benefit of Expiation, they [were such as were done with less aggravating Circumstances, whilst the more grievous and presumptuous Violations of Duty were required to be punished with the Death of the Offender himself, who had no *special Sacrifice* appointed for him. I say no *special Sacrifice*; because where the matter was conceal'd, or the Law not duly executed, it does not appear that such Offenders stood excluded from all Benefit of that general Expiation which was annually made on the great Day of Atonement, as well by the scape Goat, as by bloody Sacrifices, extending to *all the Iniquities of the Children of Israel, and all their Transgressions in all their Sins* (o). But then the having no exprefs Application to such cases, and leaving them exposed to the Rigor of the Law, is an Argument of the weakness of legal Sacrifices, and the need of some other more perfect Sacrifice to purge us from all Sin and Uncleanness. The *Priest* and

(o) Lev. xvi. 21. See above Serm. XXI. p. 240, 241.

and the *Altar*, appointed for such Atone-
ments, were manifestly chargeable with Im-
perfection, and wanted to be cleansed and
purified themselves.

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AND after all, the effect was plainly sym-
bolical, and such as, without a typical mean-
ing attributed to it, fell short of the Design
of Expiation. For, from what was the Of-
fender deliver'd by these legal Sacrifices?
Was it not from temporal Death, and the
danger of being cut off from the Congrega-
tion? And to what Privilege was he restored
or entitled? Was it not to the privilege of
appearing before God, and joining in the
publick Worship? What was the Purifying
or Sanctification consequent upon such A-
tonements? Was it not (as the Apostle
styles it) *the purifying of the Flesh (p)*, an
outward and a transient Efficacy, which
could not reach *to purge their Consciences
from dead Works*? And why was all this
necessary to be often repeated, but because
it had no solid or permanent Effect, nor de-
serv'd to find acceptance of itself? But if
we take it in a symbolical or typical view,
X 3 then

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then it leads us to acknowledge the benefit of *Christ's* Redemption, and those invaluable Privileges he has purchased for us. That temporal Death, which was denounced by the Law, will denote that everlasting Punishment, to which Sinners are exposed as such. The legal Impurity, which wanted to be cleansed, will denote the Defilement and Impurity of Sin. The outward Admission to the Service of the Temple, will denote our spiritual Privilege of Access unto God, as well in the present Ordinances of his Church, as in the future Inheritance of his eternal Kingdom. And all this being perform'd by the Oblation of *Sacrifices*, clean and perfect in their kind, will import our being *redeem'd with the precious Blood of Christ, as of a Lamb without blemish and without spot (q), who through the eternal Spirit offer'd himself without spot to God (r), for a sweet-smelling savor (s), and entred not into the Holy Places made with hands, which are the Figures of the true, but into Heaven itself (t), that true Tabernacle, which*

(q) 1 Pet. i. 19.
(t) Heb. ix. 24.

(r) Heb. ix. 14.

(s) Eph. v. 2.

the Lord pitched, and not Man (u), there to plead the Merit of his Sacrifice, and make for ever intercession for us (x).

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THE Parallel might here be run through-
out the several Circumstances of the *Jewish*
Sacrifices, and the burning of their *Incense*;
in agreement with which it might be shown,
how *Christ's* Blood was shed, and his whole
Body extended on the Cross, without the
Gates of *Jerusalem*, answering at once to
the whole *Burnt Offering* consumed upon
the *Altar*, and to those *Sin-Offerings* which
were mostly burnt without the Camp or the
City: how his crucified Body was presented
to the Father as a full and perfect *Sacrifice*,
which needing therefore to be no more re-
peated, he continues in that holy place to
which he then ascended, and *for ever sits*
down at the right hand of God (y), repre-
senting there continually the Atonement he
has made, and recommending us, and all
our Wants to the Divine Favour: how, last-
ly, his Body and Blood are, in the Sacra-
ment of the *Eucharist*, mystically dispensed

X 4

for

(u) Heb. viii. 2.

(x) Heb. vii. 25.

(y) Heb. x. 12.

312 *The Aptness of the Typical, &c.*

SERM. for the Food and Repast of faithful Souls,
XXIII.



to nourish and sustain them to eternal Life.

But as there can be little disagreement about these Circumstances, when the main Doctrine of *Sacrifice* is confirm'd and establish'd; so some of them will have occasion to be farther display'd, when I proceed to the third Instance, under which I was to consider the mystical View and Meaning of the *Levitical* Worship, and that respects the *Administrator*, which was in some cases the *High Priest* alone, and in the rest any of the Sons of *Aaron*. But of this, together with the Inferences to be drawn from this Subject (God willing) at another Opportunity.



SER-

SERMON XXIV.

PREACH'D

Nov. 6. 1732.

The Aptness and Significancy of the
typical Interpretation of the Law.

The Eighth SERMON on this Text.

John i. 17.

*For the Law was given by Moses, but
Grace and Truth came by Jesus Christ.*

THE *Antithesis* which is stated
in the Text, between the *Law*
of *Moses* and the Gospel, has
been formerly explain'd, and
many Arguments produced to shew that the
Mosaic Law was not designed to have an
universal or perpetual Obligation, but serv'd
as a preparatory Discipline to lead to the
Gospel, and terminate in the days of the
Messiah.

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Messiah. Both which Heads do naturally lead us to a third, *viz.* to point out and explain how it serv'd this purpose by its Types and Prefigurations, which foreshew'd the Office and Character of the *Messiah*, and made such application of his Benefits, as was suited to that Age of the World, and proportioned to the Faith and Sincerity of its Observers.

FOR the clearing of this, I first explain'd the Grounds of such typical Interpretation, and then removed the principal Difficulties and Objections that may seem to lie against it. After which I proceeded, in the last place, to shew under some obvious Instances, how apt and natural this Method of Interpretation is, and with what Beauty and Significancy it displays and unfolds to us the ancient Institutions. The Instances proposed were such as relate to the essential parts of the *Levitical* Worship, and almost the whole Exercise of ritual Religion, namely, the Place of Worship, which was the *Tabernacle* first, and afterwards the *Temple*; the Method of worshipping by *Sacrifice* and *Incense*; and the Administrator, which was

in some cases the *High Priest* alone, and in the rest any of the Sons of *Aaron*. SERM.
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THE two former of these were proposed and stated in the last Discourse. From whence I go on in order to the

(3.) THIRD, namely the Administrator of the legal Worship, which was in some cases the *High Priest* alone, and in the rest any of the Sons of *Aaron*.

It has been formerly observ'd how strictly the *Levitical Priesthood* was confined to the Family of *Aaron* (a): and as this did in one view figure out all the sincere and faithful Members of *Christ*, who are chosen and set apart out of the rest of Mankind, to be a *Royal Priesthood* (b), offering up spiritual Sacrifices; so more especially did it in another view figure out *Christ* their Head, making a perfect *Expiation* for Sin, and *mediating* between God and Men. The *Sacrifice* he offer'd was his human Nature paying a perfect Obedience to God, and submitting even unto Death. For as the *Law* could do nothing of it self, by its own Virtue and Power; so it was forced to lay together a variety

(a) See Serm. XX. p. 207, 210, 211.

(b) 1 Pet. ii. 9.

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variety of Figures, which, under different Views, might represent to the Church the one great and long-expected *Antitype*, who is himself our *Altar, Priest and Sacrifice*.

HE was not himself descended of the Line of *Aaron*, but *sprang out of* the Tribe of *Judah*, of which Tribe *Moses spake nothing concerning Priesthood*(c): to import that his *Priesthood* is not of the same Order, nor tied to the same external Rules of Worship. But there were such Lines of resemblance between the Sons of *Aaron* and him, as were fit to be observ'd between the Type and the Reality. The Descent from *Aaron* was not of it self sufficient, except they were also descended by such honourable Marriage as the Law had strictly prescribed (d) to that Family, to legitimate their sacred Services, and qualify them to approach unto God. This shadow'd out, as human and earthly things can do it, the Divine Original and Generation of the Son of God, together with that immaculate Conception of a Virgin, whereby he submitted to be made the Son of Man, *glorifying*

(c) Heb. vii. 14.

(d) Levit. xxi. 7, &c.

fying not himself to be made an High Priest, but he that said unto him, thou art my Son, to day have I begotten thee (e). SERM.
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THE *Aaronical Priests* were also required to be free from any Blemish or Defect of Body (*f*), as well as possess'd of a religious Frame and Habit of Mind, which did but faintly represent the unexampled Purity and Perfection of our great (*ff*) *High Priest, who is holy, harmless, undefiled, separate from Sinners*, having no such Infirmary as the *High Priests* of the Law, which should make him need to offer up Sacrifice for any Sins of his own, or daily ones for other People; but having made a full Reconciliation by the Sacrifice of himself, and remaining perfect, and consecrated for evermore.

THE Method of consecrating and appointing the *legal Priests* was also calculated to figure out the Excellency and Perfection of our great *High Priest*, who had all that internal Virtue and Sanctity, which they could only signify by outward Ceremony. The external *washing with Water,*

(e) Heb. v. 5.

(f) Levit. xxi. 17, &c.

(ff) Heb. vii. 26, 27. 28.

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ter (g), at the same time that it upbraided their natural Impurity, did withal betoken the necessity of pure and unspotted Holiness in him who should approach unto God. To their figurative Services a figurative Cleansing might suffice. But the spiritual Service of the New Testament required a Priest that should be absolutely clean, thro' whom we are enabled to draw nigh unto God, having our *Consciences purged from dead Works* (b).

AGAIN, the putting on of sacred Vestments (i) was another Rite of Consecration, which, being partly made of *Linen*, were fit to represent that perfect and unspotted Righteousness of *Christ*, for which his faithful Members are accepted of the Father, who are therefore said to *put on Christ* (ii), and to be *arrayed in fine Linen, clean and white*, which is the *Righteousness of Saints* (k): and partly (in the High Priest) being adorn'd with Gold and Gems and curious Workmanship, inscribed with the Character of *Holiness*, and the Names of

(g) Exod. xxix. 4.

(b) Heb. ix. 14.

(i) Exod. xxix. 5, &c.

(ii) Rom. xiii. 14. Gal. iii. 27.

(k) Rev. xix. 8.

of the twelve Tribes of *Israel*, did significantly figure out the transcendent Glory and Dignity of our Redeemer, communicated in a fit proportion to his faithful Members, who are in him a *royal Priesthood* (l), together with his Vigilance and Care over them, consider'd as the *Israel of God*.

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THE *Unction* of the holy *Oil* (ll), and that poured out in great plenty and (m) abundance, did not only signify the Graces of the Spirit dispens'd to the Faithful in the Gospel-Times, but him in a more eminent manner who is emphatically styled the *MESSIAH* or *Anointed* of the Lord; ANOINTED (n) *with the Oil of Gladness above his Fellows*, having the *Spirit* imparted *without measure* unto him, and being solemnly appointed to those high Offices which belong to him as *Mediator*.

ONCE more, in the first Consecration of the Family of *Aaron*, there were Sacrifices offer'd (o), first for *Expiation* of their Sins (p), then for *Burnt-Offering* (q), or Dedi-

(l) 1 Pet. ii. 9.

(ll) Exod. xxix. 7.

(m) Psal. cxxxiii. 2.

(n) Psal. xlv. 7. Heb. i. 9.

(o) Exod. xxix. 1, 2, 3.

(p) Ver. 10—14.

(q) Ver. 15—18.

SERM. Dedication of them wholly to Divine Service; and lastly, for *Peace-Offering* (r), admitting them (as it were) into the Family, and to the Table of their God. In these *Moses*, acting the part of a Priest, was an illustrious Type of *Christ*, as well in granting a Divine Commission to the Ministers of the New Testament, as in sanctifying all the faithful Members of his Church, and qualifying them to draw near unto God.

So far of the Appointment of the Priests: The Office of the Persons thus appointed was chiefly exercised in *Sacrifice* and *Incense*. By Sacrifice I mean as well those *Meat* and *Drink-Offerings*, which were either join'd with *Victims*, or separately offer'd unto God, and that whether burnt upon the Altar, or otherwise consumed by the Priests; as also those *Victims* themselves appointed by the Law, to be first presented and slain by those who offer'd them, then to have the Blood and Segments laid about the *Altar* by the Priests, sprinkled and waved before the Lord, as the supreme Gover-

Governor of Heaven and Earth; and burnt, SERM.
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lastly, by the sacred Fire, which was continually preserved upon the Altar for that purpose. And by *Incense* I mean that sacred Composition, which was prescribed to *Moses* in the Book of *Exodus* (s), which was as well to be burnt daily, every Morning and Evening on the golden *Altar of Incense* (t), as annually with more solemnity on the great Day of Expiation.

It has been shewn formerly (u) how these Rites prefigured the Sacrifice and Intercession of *Christ*: But since we are now considering him under the Character of the Priest that offer'd it, it may be material for us, without expatiating on every Circumstance in the ordinary Ministrations, to attend particularly to those more solemn Circumstances with which the Oblation of the *High Priest* was perform'd on that Day of annual Atonement.

At that time, besides the two Rams for Burnt-Offering, and the Scape-Goat, which was sent alive into the Wilderness, there was a Bullock and a Goat appointed for

(s) Exod. xxx. 34.

(t) Ver. 7, 8.

(u) See Sermon. XXIII.

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~ Sin-offerings (x); of whose Blood the High Priest, having open'd the veil of the most Holy Place, sprinkled before the Mercy-Seat, proceeding then to consume their Fat upon the Altar, and send their Carcasses to be burnt without the Camp, or Gates of *Jerusalem*.

How apposite and beautiful is the application of all this to the *Christian* Scheme! The Blood, as being the Life of the Beast, might fitly figure out the human or reasonable Soul. And therefore as *Christ*, when consider'd under the notion of a *Victim*, is said to shed his Blood for us, so when described as a rational Agent, he is said to *pour out his Soul unto death* (y). At the same instant therefore that he expired, that his Blood was shed, that his sacred Body hung extended on the Altar of the Cross; at the same instant whilst it remain'd lifeless without the Gates of *Jerusalem*, the *Veil of the Temple was rent in twain* (z), to import that what had anciently been figured out by those Mysteries was now accomplish'd; that

(x) Levit. xvi. 3—28.

(z) Mat. xxvii. 51.

(y) Isai. liii. 12.

that his Divine nature (which acted in this matter as the Priest) putting off the *Veil* of Flesh, and carrying his Soul within the *Veil* of Heaven, presented it before the Father as the Price of our Redemption, the solution of that Ransom he had paid for Sinners.

THE Ceremony of the High Priest, perform'd once *every year*, was fully expressive of this Atonement of *Christ* made *once (a)* for all : which being absolute and perfect, his Body was not, like the legal Victims, to remain under the sentence of death, nor therefore to be burnt and utterly consumed (as if, like them, he had contracted a defilement not to be removed) but to testify the Conquest he had made by a speedy resurrection to Life, and exaltation to the highest Glory. Then was his whole Humanity presented before God, and the Heavens have receiv'd him, not only as our Priest to offer and intercede, but also as the Lamb that had been slain for us. It is in the continuance of this Oblation, that his Intercession consists; where-

Y 2

by

(a) Heb. ix. 25, &c.

by he makes application of his own merit to obtain the pardon and forgiveness of our Sins, and withal to recommend our Addresses at the Throne of Grace, represented by the *Incense* of the *High Priest* offer'd as the Symbol of the People's Prayers: in allusion whereunto, the great *Angel* of the Covenant is mention'd by St. *John*, to have a golden Censer, and much *Incense*, that he should offer it with the prayers of all Saints, upon the golden Altar, which was before the Throne. And so the Smoke of the *Incense* which came with the prayers of the Saints, is said to have ascended up before God, out of the *Angel's* hand (b).

I might easily run the parallel between *Christ's Priesthood* and *Aaron's* to a greater length: But this may suffice briefly to illustrate how commodious a sense arises from the *Christian* Exposition of the ancient Ceremonies. Which being added to the other Arguments taken from the drift and genius of the Old Testament, and enforced by the Miracles and various kinds of Evidence, by which the Writings of the
New

(b) Rev. viii. 3, 4.

New Testament, and consequently this Exposition is supported; there can be no reason to reject a method of interpreting so amply recommended, both by its internal and external Evidence. If there might be any doubt of some particulars, when taken by themselves, yet when the whole System is survey'd together, so harmonious and uniform in all its parts, displaying such beauty in the ancient Institutions, as well as giving testimony to the Doctrine of the Gospel, and all this confirm'd by every sort of evidence by which the Books of the New Testament themselves are attested and approved; there can be after this no reasonable doubt, as to the main view and purport of the whole, which was clearly calculated to lead Men to the knowledge of *Christ*, and had no farther use or significance after his appearing.

I have not on this occasion particularly stated the Evidences of the New Testament which do at the same time confirm the exposition given of the Old; but have refer'd to 'em in general, as belonging to another field of controversy, which has been fully and satisfactorily occupied by other hands.

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What I pretend to, is, that there are reasonable inducements to acquiesce in this Exposition of the Old Testament, even whilst we abstract from the authority of the New; but when that is taken into the account, what was rational before, becomes certain and incontestable. They are Arguments which mutually add weight and lustre to each other: for as the Authority of the New Testament confirms this Exposition of the Old; so this Exposition, when shewn to be rational and consistent, prepares us to receive the New Testament itself with greater reverence.

HERE therefore I conclude my subject, as having only undertaken to propose those Evidences of the *Christian* Religion, which are to be gather'd from the Old Testament. And tho' in clearing of them it was material to alledge the Exposition given in the Books of the New, yet the Authority of those Books is a point I have supposed as proved by others, to avoid the tediousness of launching into another part of the dispute, which has been clearly settled by very able Pens, and may be easily done again, if it should be thought fit to test the merits

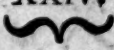
rits of the Cause upon that issue. But since SERM. XXIV.
some late Champions for Infidelity have
chose to argue from the Genius of the Old
Testament, and reject the Gospel Exposi-
tion of it as a novel Conceit, cook'd up in
the declension of the *Jewish* Common-
wealth, and utterly unknown to former
Ages: I hope enough has been said for the
refuting of this Calumny, and shewing that
however the fuller knowledge of this My-
stery might be reserv'd for Gospel-times,
yet some notice of so great a Truth had
been dispens'd from the beginning, and
was gradually open'd more and more thro'
the successive Ages and Periods of Time.

I shall add nothing but a few Reflections
upon the view which has been taken of the
Christian Scheme, as taught from the be-
ginning. And,

Inf. 1. FIRST then, we learn by this
account, what was just now mention'd,
that the *Christian* Religion is greatly slan-
der'd and misrepresented by them, who
would suggest it to be a novel Invention,
grounded on some modern prejudices of
the *Jews*, of which *Christ* and his Apostles

SERM. took advantage to build the Fabrick of
 XXIV. *Christianity*. We see that the Scheme
 was always in the counsels and view of
 Providence, communicated in some mea-
 sure from the time of Man's apostacy, but
 gradually open'd as the time of accom-
 plishment drew nearer on, till at last it
 was fulfill'd in the Event, and reveal'd with
 all that lustre and advantage, which now
 recommends it in the Gospel of *Christ*.

WE may allow our Adversaries, in this
 sense, that *Christianity* is nearly *as old as*
the Creation; i. e. that it was immediately
 consequent upon the Fall, when that great
 Redemption, which is the doctrine of the
 Gospel, was originally promised and ensu-
 red to Mankind, tho' not so clearly de-
 scribed as by ensuing Revelations, nor so
 openly display'd with all its circumstances.
 But when they mean by that expression,
 that there is nothing to be receiv'd in
Christianity, but what necessarily results
 from the apparent nature of things, and
 the reason of Mankind without help of Re-
 velation; their Conclusion then out-runs
 their Premises, and the Doctrine of the
 Gof

Gospel is too well supported, to be shaken SERM.
XXIV.
by the efforts of their feeble Malice. 

SUCH resolute Attachment to the Cause of Infidelity proceeds not (we see) from any defect of evidence on the side of Revelation, but must owe its origine to some enormity in the minds and hearts of those who are possess'd of it. There must be first *an evil heart of unbelief* (c); either a fond Conceit of natural Abilities, which disdains to seek for the instruction of a superiour Guide, or a vain Affectation to appear considerable, by opposing and unhinging what is settled and receiv'd; or lastly, the dominion of some worldly or sensual Affection, which has an interest to serve in the ruins of Reveal'd Religion, that whilst the rule of action is made obscure and precarious, it may find its refuge in Licentiousness. What zeal soever our Advocates for *Deism* pretend for moral Virtue in the general, yet when they come to speak out their sentiments as to particular Virtues, we find they have not been ashamed to patronize the foulest of Vices

as

(c) Heb. iii. 12.

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as agreeable to natural Principles; and then we need not wonder to see their Doctrine prevail among the abandon'd and licentious.

Inf. 2. SECONDLY, we may learn our Duty to attend with seriousness and diligence to the Scriptures of the Old Testament, as an important Enforcement and Confirmation of the *Christian* Religion.

THE Rites of the *Mosaic Law*, being of a typical or symbolical kind, and the Predictions of the Prophets being many of them couch'd in lofty and figurative Expressions, and the rest, (as relating to things in which free Agents were to be concern'd) being less explicit than the Gospel, which contains an History of things that are past: it will require much care and observation to lay together different and scatter'd Passages, to consider the different Modes and Forms of Speech, to examine the Applications made of them by Sacred Writers, and to compare these previous Notices of the Old Dispensation, with their actual Accomplishment under the New. But since the meaning conceal'd under those ancient Oracles, and the point to which they direct, is a

matter of the greatest moment and importance; such care and observation will be well bestow'd, and find ample amends for any time or pains that shall be employ'd therein. They were anciently but as *a Light shining in a dark place (d)*, and gave but distant and obscure Hints of future Verities. They *did well* however, who *gave heed to 'em, 'till the Day* should dawn to greater light; and even now, when produced since the accomplishment, they do greatly illustrate the Brightness of the Gospel it self, as their Meaning is more clearly fix'd, their Tendency more evident and undeniable.

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A Specimen hereof has been drawn out in the preceding Discourses, which have shewn the gradual opening of the *Christian* Scheme thro' the successive Periods of Time: and tho' all Particulars have not been taken into this account, yet enough has been produced to shew the Tendency and Genius of the rest. They who have leisure and capacity for such Enquiries, will do well to employ their Time and Studies to that purpose,

(d) 2 Pet. i. 19.

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pose, and communicate their Observations for the improvement and benefit of other People. And all of us should join in the most humble Applications, at the Throne of Grace, that God would be pleased to *open our eyes*, that we may more and more *behold these wondrous things* in his Divine Law (e).

Inf. 3. THIRDLY, from all this we may derive the Benefit of Confirmation and Steadfastness in our Religion. For what can give us greater satisfaction and comfort in it, than to see that the *Christian Scheme* was always in the eye of Providence, that the Substance of it was reveal'd and taught from the beginning, and all the successive Revelations from God were pointed and directed towards it? This shews us, that we are in the proper Method of Acceptance, in that way which was always proposed in the Divine Counsels, and in some measure disclosed, but in the Fulness of Time was more clearly reveal'd and manifested to the Sons of Men. This may instruct us to *hold fast the*

(e) Psal. cxix. 18.

the Profession of our Faith without wa- SERM.
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vering (f); and so long as the Scheme in general appears so well proportion'd and adapted to former Revelations, not to be shock'd or startled with the Cavils of every nibbling Objector, who shall aim to puzzle us with Difficulties in some particular Cases, without regarding the beauteous Harmony and Analogy of the whole Scheme taken together.

It may be easy for Men of Parts and Subtilty, to represent particular matters in such light, or rather in such obscurity, as shall make them appear disproportion'd to the rest, 'till Men of Skill and Abilities shall take the pains to search them to the bottom, and detect the fallacy. But let not those of less penetration and discernment be startled or stagger'd with such Difficulties, 'till the Objectors have deliver'd in their whole Scheme, and assign'd some other View or Interpretation of the ancient Oracles, which they will abide by as their own Standard, without shifting the Scene continually, as if they aim'd at nothing else but to plant their
Cannon

(f) Heb. x. 23.



Cannon of Objections. After this, it may be proper to consider and compare both Schemes together, to examine which is most uniform and consistent in it self, which most displays the Honour and Majesty of the Author, and is best calculated for the benefit of Men. But till that be done, the generality of People may be satisfied, with that account which has been given of the general drift and purport of the ancient Scriptures, and make no doubt but, where the whole appears so harmonious and uniform, a fair Solution may be given of particular Difficulties, by them who have Capacity and Leisure for Application to such Studies. It is in the mean time a reasonable Prejudice against all Objectors, that they have no other Interpretation to substitute in its room, which will stand the test of our Enquiries, or recommend it self by the Consistency and Harmony of all its Parts.

Inf.4. FOURTHLY, I shall add but one more Reflection on this Defence of *Christianity*, which is gather'd from the Study of the Sacred Oracles; namely, that whilst we profess to be hereby persuaded of the Truth
of

of its Doctrines, we be also careful to obey ^{SER. M.} its Precepts, and adorn the Religion we pre- ^{XXIV.} tend to believe, by a correspondent Practice and Behaviour. To boast of the Light which shines around us by the help of Revelation, and yet continue to habituate ourselves to *the unfruitful Works of Darkness* (g), is to live in perpetual contradiction to our selves, and be influenced by those divided Affections, which in the Style of Scripture may be term'd a *double Heart* or *Mind* (h), as implying a Conviction of the Truth of Religion, and therefore some faint Desire to obey it, but yet a stronger Inclination and Attachment to Vice; which therefore will be sure to keep possession of the Heart, and allow no other than an outward and a partial Obedience.

WHEN this Repugnancy appears, there is nothing can give greater scandal to the Adversaries of the Truth, or tend more to harden them in Infidelity. Or even if it be more artfully cover'd and conceal'd, it must at least be useless and insignificant to our-

(g) Eph. v. 11.

(h) 1 Chron. xii. 33. Psal. xii. 2. James i. 8. — iv. 8.

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ourselves. For however by an appearing Strictness and Severity we may gain perhaps the popular Applause, and impose on Men who search no deeper than the Surface of things; yet God *seeth not as Man seeth* (i), and therefore our Blessed Saviour taught his Followers, that in order to approve themselves to him, their *Righteousness* must *exceed the superficial Righteousness of Scribes and Pharisees*, and that without that Condition we *shall in no case enter into the Kingdom of Heaven* (k). No Artifice can screen, no Colouring can so disguise us, but that he who made us will discern the most secret Devices of our Breasts, and condemn the privatest Sinner to a publick Punishment.

To direct our Conduct, and prevent any Pretence of Ignorance, he has given the most ample and sufficient notice of his Will, not only by the dimmer Principle of Reason, that Law or Index of Duty written in our Hearts, but by the brighter and more shining Lustre of his Revelation, added as a *Lantern to our Feet, and a Light unto our Paths.*

(i) 1 Sam. xvi. 7.

(k) Mat. v. 20.

Paths (l). No other Terms of Acceptance SERM.
XXIV. may we frame to ourselves, but those which our Redeemer has already appointed and prescribed to us. No other Hopes may we conceive of our future Admission to his glorious Kingdom, but what are founded in his Promises who merited it for us, and consequently in our own Observance of those Conditions upon which his Promises are made, in the due Regulation both of our Faith and Practice, upon the Standard of that Revelation we enjoy of the Will of our Father which is in Heaven, in such a conscientious Discharge of our Duty towards God, such Justice and Charity to Men, such personal Purity in Body and Mind, that *denying all Ungodliness and worldly Lusts*, we may be said to have our *Conversation* (or our Citizenship) *in Heaven* (m); and as the Heirs of that Kingdom, where nothing unhallow'd or unclean can enter, *to live soberly, righteously and godly in the World* (n): All which, tho' not proposed as the proper or meritorious Cause of our

(l) Psal. cxix. 105.

(m) Phil. iii. 20.

(n) Tit. ii. 12.

SERM. XXIV. Salvation, is yet wisely made the indispensable Condition of obtaining it; that by conforming ourselves to the Divine Likeness, we may in some degree be qualified for that transcendent Happiness, which will consist in the enjoyment of God to all Eternity, through the alone Merits and Mediation of *Jesus Christ* our Saviour; to whom, with the Father and the Holy Ghost, be all Honour and Glory, now and henceforth for evermore. *Amen.*



APPEN-

APPENDIX.

The Duty of shunning the Conversation of Infidels and Hereticks.

A SERMON preach'd before the
Univerſity of *Oxford*, at *St. Mary's*,
March 14, 17 ^{$\frac{13}{14}$} .

2 John, ver. 10, 11.

*If there come any unto you, and bring not
this Doctrine, receive him not into your
House, neither bid him God speed: for
he that biddeth him God speed, is Par-
taker of his evil Deeds.*

WHETHER the *Elect Lady*,
to whom this short Epistle
is inscribed, were some par-
ticular Woman of Distinc-
tion converted to the *Christian* Faith, or
else some Church or Body of *Christians*

APPEN-
DIX.

under this Apostle's Care ; and whether, in consequence hereof, *her Children* were literally born of her, or Members of that *Christian* Society ; are Questions which, in regard of some more important Points to be resolv'd, I shall pass by at present, and leave to the Patrons of the different Opinions to examine and discuss. The Persons he design'd, whoever they were, are commended here, we find, for their Soundness in the Faith and Integrity of Life. Such shining Characters could not but deserve Encouragement : And yet, considering the universal Frailty of human Nature, even to such Persons a timely Caution could not be amiss, that they should not abate their Diligence and Zeal, but continue to *walk worthy of the Vocation, wherewith they were called*, with all Perseverance *run the race* they had begun ; and as they now stood, so *take heed* to themselves, *lest* at any time they should hereafter *fall*. To this end does the Apostle advise them, that they should *look to themselves* (a), that they might *not lose those things, which they had wrought*,

(a) Ver. 8.

wrought, but receive a full Reward. And APPEN-
to make them the more sensible of the Neces- DIX.
sity of Vigilance and Circumspection, and
the great Danger they were in of being im-
posed upon without it, he puts them in
mind, that there were *many Deceivers en-*
tered into the World (b), who did not con-
fess, that *Jesus Christ* was come in the
Flesh. By which Character, whether the
Apostle meant the *Jews*, who deny that
the *Messiah* is already come, or rather some
of those Primitive Hereticks, who confess'd
him to be come indeed, but deny'd him
to be come in the *Flesh*; i. e. they dis-
own'd the Reality of his Incarnation, and
supposed the Body he assumed to have been
meerly fantastick and imaginary, so frustra-
ting the whole Scheme of our Redemp-
tion, and representing all that is said of
Christ's Sufferings and Death, as an artful
Piece of Delusion and Imposture: I say,
which-ever of these the Apostle had more
immediately in view, 'tis certain his design
was to recommend a resolute Perseverance
in the true Faith, and a cautious Observa-
tion of its Enemies. To which purpose

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goes he on, *Whosoever (c) transgresseth, and abideth not in the Doctrine of Christ, hath not God: he that abideth in the Doctrine of Christ, he hath both the Father and the Son.* And then it follows in the Text, *If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God speed; for he that biddeth him God speed, is Partaker of his evil Deeds.* In which Words it is easy to observe,

I. THE Persons here described; they that *come, and bring not this Doctrine, viz. the Doctrine of Christ.*

II. THE Apostle's Advice to orthodox *Christians*, with relation to any such Person: *Receive him not into your House, neither bid him God speed.* And,

III. THE Reason upon which this Advice is founded, and with which it is here particularly enforced: *For he that biddeth him God speed, is Partaker of his evil Deeds.*

I. FIRST

I. FIRST then, for the Persons here described ; they that *come, and bring not this Doctrine, viz.* the Doctrine of *Christ* : By these most certainly we are not to understand them, whose common Practice or Behaviour is inconsistent with the Doctrine and Principles of *Christianity*. Much the same Rules indeed St. *Paul* prescribes, with reference to such scandalous Professors of the true Faith : But there is nothing said about them here ; this Place regards not the Practices of common Life, but Principles of Doctrine ; which being orthodox and sound, it descends not to the Conformity or Repugnancy of Men's Behaviour, but leaves that as Matter of another Enquiry.

NEITHER yet may we have leave to understand every Person as yet unconverted to the true Faith. This had been the ready way to have hinder'd all farther Increase and Propagation of it, if its Professors had been obliged to sequester themselves from all the rest of Mankind, and hold civil Converse with none besides those of their own Religion. Such a Rule had indeed been morally impracticable : for since the whole

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World was made up at that time almost of *Jews* and *Heathens*, and the *Christians* were a growing Sect indeed, but at present a meer handful of Men in comparison; had they resolv'd to keep company only one among another, they must even have retired into Cells and Cloysters, or (as the Apostle expresses it upon the like Argument) they *must needs have gone out of the World* (d). And therefore as, for that Reason, St. *Paul* allows that the Company of vicious *Heathens* could not wholly be avoided, so the same will hold much stronger, in the case before us, to argue that both *Jews* and *Heathens*, and those not the vicious only, but the Men of Morals too, could not altogether be excluded.

So that by *not bringing the Doctrine of Christ*, we are to understand the making head against it, and advancing some other inconsistent with it; and this, whether under colour of purer *Christianity*, or by a more open and avow'd Patronage of Infidelity. If among profess'd Infidels, for example, they should observe a *Celsus* or a *Porphyry*,
sworn

(d) 1 Cor. v. 10.

sworn Enemies to *Christ* and his Religion, Men that were proof against the clearest Evidence, and turn'd their Studies all to wicked Sophistry, Men that dipt their Pens in Gall, and their Hands in Blood, they had then *St. John's* Advice, *not to receive such Men into their House, neither bid them God speed.* Or if again, among such as called themselves *Christians*, they should observe an *Ebion* or *Cerintus*, any that corrupted the pure Faith of *Christ*, either by denying some of its fundamental Doctrines, or increasing it with damnable Additions of their own, blending it with *Jewish* or *Pagan* Superstition, or with yet more crude and ridiculous Inventions: to such likewise is the Apostle's Advice to be extended,—*receive them not into your House.* For whatever Name they may pretend to bear, these certainly are such as *bring not the Doctrine of Christ*: they bring it not perfect and entire, but sap the very Foundations of our holy Religion, and make shipwreck of the Faith. For do they deny any of its fundamental Articles? then the whole System of *Christianity* must fall, as being spoil'd of those Pillars which are necessary to support it:

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it : or whilst they profess to believe all the Articles of *Christian* Faith; do they yet make such Additions as visibly subvert and overthrow it? It will but little avail them to admit apparent Contradictions; and the *Christian* Doctrine is scarce more beholden to such inconsistent Patrons, than it is to the more barefaced Champions for Infidelity?

BUT of all the Hereticks that might infest the Church, I conceive the Apostle chiefly had in view, such as denied either the *Divinity* or the *Incarnation* of our Saviour *Christ*. For these are the Points, which, both in his Gospel and Epistles, he seems most solicitous and careful to defend. So in the Entrance of his Gospel he teaches us, that that same *Word*, which was *God* from the *Beginning* (e), did in time take upon him human *Flesh*, and pitch'd his *Tabernacle* with us. And so in his Epistle, he steadfastly maintains that *Jesus* is the *Son of God* (f), and one with the *Father* (g), and pronounces every Spirit that confesseth not that

(e) John. i. 14. (f) 1 John iv. 15. (g) — v. 7.

that Jesus Christ is come in the Flesh, to be the Spirit of Anti-Christ (b).

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AND among these, as I take it, the Apostle principally designs the Teachers or Ringleaders of the Sect. For there seems to be a particular Emphasis in the manner of his Expression. *If there come any unto you, and BRING not this Doctrine, i. e.* if such a one should purposely come to spread the Poison of his Errors among you, and labour to propagate the Doctrine of his Sect. As for them that were satisfied with the Enjoyment of their own Opinion, and had no desire to seduce others; even they (no question) ought to meet with such Discouragement, as might let them understand how much their Principles were detested and abhor'd. But I can't but think the Apostle had more immediately in view, the prime Authors and Abettors of Heresy, when he prescribed that Treatment, which I am now in the

II. SECOND place to explain; namely, that the orthodox *Christians* should not receive

(b) 1 John iv. 3.

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ceive such into their Houses, neither bid them God speed.

THE Reception of one into our House, may be either an Act of Charity, or an Act of Respect. It is an Act of Charity when we take in either the Poor and Indigent, who are destitute of any Habitation, 'till some other Provision can be made for them, or else those Strangers who being far distant from home, or got out of their way, do, either thro' sudden Sickness, want of Money, or convenient Houses on the Road, stand in equal need for that time of Accommodation and Relief. These Circumstances (and if there be any other of the like necessity) should the worst of Heathens or Hereticks be in, St. *John's* Advice before us, has no manner of reference to such Cases. Far, surely, very far it is from the Temper of the Gospel to prohibit this: nor can it be imagined, that that Religion, which so solemnly enjoins us to *feed* our very *Enemy*, *if he hunger*, and *if he thirst*, to *give him Drink* (i), to be *given to Hospitality* (k), and *not forget to entertain Strangers*,

(i) Rom. xii. 20.

(k) *V.* 13.

Strangers (1), should suffer any Difference of Opinion (how great soever in it self) to cancel those eternal Laws of Charity, which the Bond of Nature has tied us to observe.

It is again an Act of Respect, when there is no Necessity on the part of the Object to incline us to it; but we chuse to receive Visits from him, and entertain him with those Marks of Civility and Esteem, which are usual from the dearest Friends to one another. It matters but little in this Case, whether the Respect be sincere, or only feign'd; so long as the outward Marks and Expressions are the same, it offends equally against this Prohibition of the Apostle, *receive him not into your House*. Which Mark of Respect, if we may have leave to conjecture, seems to be instanced here, rather than any other, because the Teachers of any new Doctrine, being for the most part itinerant, and without fixt Places of abode, were used to take their lodging, in those Cities where they came, with such Persons as countenanc'd their Doctrine and Designs. So did our blessed Lord himself order his Disciples,

(1) Heb. xiii. 2.

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Disciples, *Whatsoever City (m) or Town* they *entred into*, to *enquire who in it was worthy, and there abide till they went thence*. And so, in like manner, 'tis reasonable to suppose, that the Teachers of false Doctrine too would chuse there to make their abode, where they were most likely to meet with Favour and Esteem; at least, that Persons not averse from their Designs, would chuse to entertain them. So that they who should treat them in this manner, would give but too just ground to suspect at least some secret Inclination to their Heresy.

STRICTLY speaking, therefore, I take this to be that Piece of Civility, which is forbidden here by the Apostle, as a base Submission of the Truth to Error, unworthy of any orthodox, sincere *Christian*. But by Parity of Reason there may other Marks of Esteem and Reverence be taken in, as equally, or at least in some degree, offending against the End and Design of this Apostolical Injunction. Nay, and to put this Matter out of all doubt, the Apostle has

(m) Matt. x. 11.

has himself given a much lower Instance, in forbidding to say, *God speed* to such a one. By which Phrase is not meant the wishing of Success or Prosperity to his Designs, by gaining Credit and new Profelytes to his Opinions (as some *English* Readers will perhaps be apt to take it; that were beyond controversy highly criminal!) but it means the giving him the usual Forms of Salutation, and addressing to him in the same Terms of Civility with other Men. For such is the *Greek* word *χαίρειν* here made use of, which has the same import with those Forms of Speech that are in use among us, when we meet, or take leave of one another.

Now in thus forbidding to salute the Opposers of the *Christian* Faith, St. *John* prescribes the same Behaviour as some of the *Jewish* Rabbins (n) do towards them, who should be so regardless of the Law as to plough their Land in the *sabbatical* or seventh Year. So that this seems to be no new piece of Discipline, but taken from the *Jewish* Institutes, and applied only to

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(n) Talmud Hierosol. tit. Shevijth, fol. 35. 2. & 36. 1.
apud Lightfoot Harm. of the N. T. Anno 66.

new kind of Offenders. And the Result of the whole Matter is this, that the orthodox *Christians* are forbidden here, by the Apostle, to indulge any familiar Converse or Acquaintance with the industrious Opposers of the *Christian Faith*, or to use any Expressions of Civility or Respect towards them.

WHAT he taught thus by Precept, he was not wanting to enforce by his Example. For so we are told by *Irenæus* (o), and from him by *Eusebius* (p), that St. *John*, being once accidentally at the same Bath with the Heretick *Cerintus*, when he saw him, *sprang out* instantly *unbath'd*, and away (said the Apostle with an holy Indignation) *let us depart hence, lest the very Bath come to ruin, wherein is Cerintus, the Enemy of the Truth*. So cautious was he, (as *Eusebius* observes on this occasion) of abiding under the same roof with him.

THIS Practice of the Master was not without Influence on his Disciple St. *Poly- carp*, whom he appointed Bishop of *Smyrna*. For

(o) Iren. adv. Hær. l. 3. c. 3. §. 4.

(p) Euseb. Hist. Eccl. l. 3. c. 29. & l. 4. c. 24.

For of him too the same Authors (q) have related, that meeting once with *Marcion*, the Heretick demanded of him, *dost thou know me?* (as some Copies read it) or *know me*, (i. e. salute me (r), as another reading has it :) to whom the holy Bishop made this sharp Return, that indeed he *knew* him well to be the *first born of the Devil*. (Which is the very Style wherein the same St. *Polycarp* has elsewhere spoken of those Hereticks, who *wrested the Scriptures* (s) to their own Lusts or Fancies, and *denied the Resurrection and a future Judgment*.) An Expression however not more severe, than that of St. *Paul* to *Elymas* the Sorcerer, another Opposer of *Christianity*, when he call'd him *full of all Subtily and all Mischief, a Child of the Devil, and Enemy of all Righteousness* (t).

AND to the end, that both the Clergy and People of *Smyna*, might imitate the

(q) Iren. ibid. & Euseb. loco posteriore.

(r) Vid. Valesii Annot. ad Euseb. l. 4. c. 14. at ex altera parte Grabii & Massuet Annot. in Iren. ut supra.

(s) — Καὶ οἱ αὐτοὶ μολομένης τὰ λόγια τοῦ κυρίου πρὸς τοὺς ἰδίας ἐκδοχάς, καὶ λέγοντες ἡμεῖς ἀνίστασθαι, καὶ πάλιν ἀποθνῄσκειν, ὅτι οὐκ ἐστὶν ἡ ἀνάστασις. Polycarp. epist. ad Philip-pens. §. 7.

(t) Acts xlii. 10.

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Example of their Bishop, we find St. Ignatius (r), in his Epistle to that Church, with a like Warmth of Zeal, calling the Hereticks of his time *wild Beasts in human Shape*, whom the Catholicks not only ought not to receive, but were obliged even to avoid; and if it were possible, not so much as to meet with them. And much to the same purpose in his Epistle to the Trallians (u), he advises them to stop their ears, when any should talk to them without Jesus Christ; i. e. in opposition to the Christian Doctrine. All which agrees well with that other Apostolical Injunction, to mark them which cause Divisions and Offences (x), contrary to the Doctrine which we have learned, and avoid them. And again, a Man that is an Heretick, after the first and second Admonition (y), reject. So studiously, or even religiously, says

(r) Προφυλάττω δὲ ὑμᾶς ἀπὸ τῶν θηρίων τῶν ἀνθρώπων-
μόρφων, ἧς ἔστι μόνον δεῖ ὑμᾶς μὴ παραδέχεσθαι, ἀλλ' εἰ δυ-
νατὸν ἔστω, καὶ συναντᾶν. Ignat. epist. ad Smyrnaeos. §. 4.
To which may be added a like Passage in his Epistle ad Ephes.
§. 7.—ὅς δὲ ὑμεῖς ὡς θηρία ἐκκλίνετε· εἰσὶν γὰρ κύνες λυσ-
σώητες, λαθροδιήκται· ἧς δὲ ὑμᾶς φυλάσσειν οὐκ ἔστι δύνα-
μις ἀνθρώπων.

(u) Κωσῶθητι ἐν, ὅταν ὁμῖν χωρὶς Ἰησοῦ Χριστοῦ λαλῇ τις.
ad Trall. §. 9.

(x) Rom. xvi. 17. (y) Tit. iii. 10.

(says (x) *Irenæus*) *did the Apostles and their Disciples decline all Communication* APPEN-
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with the Corrupters of the Truth. And from the same Principle we find, in some ancient Councils (a), that it grew into a stated Canon, that no one should salute or converse with Persons excommunicate. Which, by the way too, seems not to be mention'd as a new Injunction, but rather as declarative of the original Design and Purpose of Excommunication; namely, to exclude such Persons from the civil as well as religious Converse and Society of *Christians*.

AND thus far of the Apostle's Advice. I come now,

III. THIRDLY, in the last place, to consider the Reason upon which it is founded, and with which it is here particularly enforced: *For he that biddeth him God speed, is Partaker of his evil Deeds.* And that in several respects.

A 2 2 1. FIRST,

(x) Τοσύνττω οι ἀπόστολοι, & οι μαθηταὶ αὐτῶν ἔχον εὐ-
χάβειαν, πρὸς τὸ μὴδὲ μέχρι λόγου κοινοῦναι τὴν τῶν παρα-
χαρασσόντων τιμὴν ἀλήθειαν. Iren. ut sup. & apud Euseb.
l. 4. c. 14.

(a) See several Councils quoted to this purpose by Mr. Bingham, Orig. Eccles. l. 16. c. 2. §. 11.

I. FIRST, As he gives him Encouragement to go on in his Designs. For so long as he is treated in the same friendly manner with the rest of his Neighbours, he will readily conclude his Principles cannot be very disagreeable, but are at most reckon'd such light Differences of Opinion as cannot be avoided, and therefore ought to be indulg'd in one another. It naturally flows from hence, that he is not bound much to concern himself whether he be right or wrong, by any Obligations either of a civil or religious Nature. Not by those of a religious Nature, because his Mistake (if it be one) is judg'd to be attended with no ill Consequence; and therefore not of Importance sufficient to excite his Care. Nor by those of a civil Nature neither, because he finds no Inconvenience in his civil Capacity, but meets with the same Deference and Respect as they whose Principles are opposite. And then especially if he has any end of Pride or Covetousness, Lust or Ambition to promote by his new Doctrine, (some or other of which, is rarely wanting to an Heretick) what mighty Force then will these Reasonings add to his own Inclinations? And how

how easily will he flatter himself into the Admiration of what he naturally loves; Thus he that keeps him company, by furnishing him with fresh Arguments for continuing in his Errors, becomes accessory to them, and so is Partaker of his evil Deeds.

2. **SECONDLY**, likewise as he gives occasion of Scandal or Offence to others. And that, whether they be already infected with false Doctrine, and so will be encouraged to persist in it, in the same manner which was mention'd before: or else being at present orthodox, but *weak in the Faith*, will be in danger, thro' such Behaviour of the stronger *Christians*, of conceiving so good an Opinion of those they treat with such Respect, as may be apt to beat them off their Guard, and render them an easier Prey to their Suggestions. The great Danger of Scandal, given thus to weak Minds, is so fully represented in Scripture, that we are therefore required even to abridge our real Liberty, and abstain from many things which are harmless in themselves, only because they bear the Appearance of Evil, and are so interpreted in the account of others. So that when we shew undue Respect to Men, who make profession of such

unfound Principles, altho' there were no more in it, yet for this Reason may we be said to be Partakers of their evil Deeds, both by assisting them to gain over new Profelytes to their Party, and by confirming those they had seduced before.

3. THIRDLY, we are once more guilty of the same, because we expose our selves to unnecessary Danger, and wilfully run into the way of Temptation. We usually make no great doubt to take a Man's Character from the Company he keeps. Nor is this merely the effect of a spiteful and censorious Humour, but has so much Foundation in Reason, that the *Psalmist* made no scruple to describe a wicked Man by this *Periphrasis*;—*He that walketh in the Counsel of the ungodly (b), or standeth in the way of Sinners, or sitteth in the Seat of the Scornful.* Or if it should perchance be otherwise, if a Man should sometimes stand clear of those Crimes, with which his Company is tainted; yet there is great reason to fear, that the use of such Acquaintance should have a malignant Influence upon him. *He that toucheth Pitch (c) (says the wise Son of Syrach) shall be defiled therewith,*

(b) Psalm i. 1.

(c) Eccus. xiii. 1.

*therewith; and he that hath Fellowship
with a proud Man, shall be like unto him.*

'Tis natural to expect it should be so: And
he must be therefore guilty of very high
Presumption, who will venture the Strength
of his Resolution against such Temptations.
So that, in this sense too, he that keeps
company with the Enemies of our holy
Religion, is Partaker of their evil Deeds;
in as much as he gives them an Opportunity,
which otherwise they could not have, of
seducing him to their Party.

THUS far have I gone on to explain the
Precept of the Text, and the Reason with
which it is enforced. And now, for a Con-
clusion of the whole, let us see how far we
are bound, in these our Days, to pay obe-
dience to it. An Enquiry, which does the
rather concern us, because it is not to be
doubted, but there are People now, as well
as there were at the Beginning of *Chri-
stianity*, who bring not the *Doctrine* of
our Lord *Jesus Christ*, but *privily bring*
in damnable Heresies (d), *even denying the*

A a 4

Lord

(d) 2 Pet. ii. 1, 2.

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Lord that bought them, and drawing many after their pernicious Ways, by reason of whom the Way of Truth is evil spoken of. When the Socinian Blasphemy was thought too gross to be digested, we have seen the *Arian* revived: And the eternal Son of God, whom the Catholick Church has in all Ages believ'd to be *of one Substance with the Father*, and by whom all things were made, we have seen represented as a subordinate, inferiour kind of Deity; i. e. in plain *English*, as no other than a finite, precarious, dependent Creature. Nay, and another Set of People too, whom we commonly look upon with less jealousy, as by ascribing the great Work of Redemption to the Power of some inward Light within themselves, they frustrate and render insignificant; so some among them have certainly disown'd the real Incarnation of the Son of God. Besides all which, there are those risen up among us, who have dared to disclaim all the Principles of our Religion, and patronize the Cause either of *Jews* or *Heathens*, by ridiculing the whole Gospel-System as absurd and indefensible. Since then it is denied on one hand, that the *Word*

is

is God, and that he really *became Flesh*; as APPEN-
well as on the other hand, the whole of our DIX.
Religion is exposed as groundless and absurd; I think the Hereticks and Scoffers of these Days, may be allow'd a Match for those in the Apostle's: and therefore, if we look only to their Principles, I know not of whom he would have been more likely to have urged this Precept — *receive them not into your House, neither bid them God speed.*

IN which Precept there is this at least of eternal Obligation, that we ought by all proper Methods to discourage the Authors and Patrons of Infidelity or Heresy, and so prevent the spreading of their dangerous Contagion. This cannot but, at all times, well become the profess'd Advocates of Truth; and if it was necessary in the Apostle's Days, it must be necessary still. But whether the particular Method here prescribed, to use no Familiarity with such Persons, and even to deny them civil Respect, does equally oblige all People, and at all Times; this ought to be the Subject of our present Enquiry.

AND

AND truly to explain my own Sense of the Matter; as I look upon it to be laid down only as a general Rule, to which some prudential Exceptions might be made: so it seems very reasonable to suppose, that those Exceptions may more of them occur and take place at one time than another. So far as the Grounds and Reasons of it hold, no doubt it must be obligatory; but where any Circumstance comes in to abate or weaken them, there we must admit a Relaxation of the Rule, and some Limit to its Obligation. As Acts of Charity have already been excepted, so if a Man should go into company with such Persons, in order to convince and reclaim them, when there is any Prospect of Success, provided this may be done without a greater Inconvenience of Scandal, and without Danger to himself, I make no question it is warranted by the Example of our blessed Saviour, who himself disdained not to eat with (e) *Publicans and Sinners.*

MUCH too must be allow'd to the Genius of the Times, which as it often varies, so many of the Rules for our Behaviour will from thence admit of some Limitation and

(e) Matt. ix. 10, 11.

and Restriction, that they may seem in some APPEN-
DIX. sort to vary likewise and be alter'd with it. ~~~~~

The Simplicity of the primitive Ages would admit of greater Plainness than the Iniquity of our own will bear: and were a Man now to start straightway out of company at the Appearance of one *Heterodox* in the Faith, to avoid him as the Pestilence, and refuse him the usual Terms of Salutation, (which are now in great measure made Matter of Form, rather than Marks of Respect,) I fear he would rather be blamed for his Moroseness, than the other for his Heresy.

AGAIN, much Difference there should be made, at all times, between such as have but newly and silently imbibed heretical Opinions, and such as have obstinately persisted and maintain'd them, or been actually excommunicated for them. For as it will not become every private Person to judge or determine in such Matters, so indeed Perverseness is requisite to the incurring of any Censure or Note of Infamy; and therefore it is, the Apostle prescribes that the *Heretick* should have a *first and second Admonition* (f), before Men proceed to re-
ject

(f) Tit. iii. 10.

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ject him, or refuse to keep him company & for in this Sense I find that some Interpreters, (and with them *Irenaeus* (g) himself) have explain'd that Passage of *St. Paul*. And accordingly it may be observ'd, that the Canons of the Church, relating to this Matter, have us'd to regard none but Persons excommunicate.

ONCE more, lastly, much Regard there must be had to the Persons shewing this Discouragement. The Expressions of our Dislike, they must be ever suited to our respective Stations. For by the very same Behaviour shall one Man reclaim, by which another would exasperate: and what a *St. John*, or a *Polycarp* might do, would but afford Matter of Sport and Derision, if done by Men of an inferiour Character.

WHAT therefore is convenient for us to do, is, when there is no good to be proposed by it, or the good that is proposed is either less in itself, or less likely to ensue, than the Mischief which attends it, that we should industriously decline all intimate Acquaintance and familiar Converse with such Persons; and not let either the Wit and Humour of the Men, or their Wealth and Figure in the

(g) Ubi supra.

the World, entice us to desire and court it. APPEN-
Our Care to avoid them should be the stricter, DIX.
in proportion as their Station or our own
may render such Acquaintance more pernicious in its Consequences, either to ourselves or others. When we fall occasionally into their Company, and *their talking is against the Most High*, we should curb and repress their Insolence as we are able; and if the Distance between us will not admit of sharper Reprimands, at least let us, by our Looks and Gestures, express our Dislike and Abhorrence; to be sure, let slip nothing which may be taken for a Mark of Approbation and Consent. And if they notwithstanding still persist in their Impiety, then let us soon forsake that Company which we cannot innocently keep. But if their Discourse be of such Things as are indifferent, their Company (tho' for fear of Scandal, it ought not lightly to be chosen or made familiar, yet provided a Man keeps a strict guard over himself, that they may not work too far into his Affections;) I cannot say, in the present lamentable Defect of Discipline and Church-Censures, that he is bound on *all Occasions to avoid*; this being what the
Genius

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Genius of our Times will hardly bear, without the Imputation of Stiffness and Ill-nature. Only let him take care to improve such precious Opportunities, as he is able, to the Information and Conversion of those deluded Wretches; and be well assured that his Behaviour, in this Matter, do neither give just Ground of Scandal to others, nor expose himself to unnecessary Dangers. To all let him add his devout Prayers to God, *that the Church (h), being alway preserved from such false Apostles, may be order'd and guided by faithful and true Pastors; that thus (i) being instructed in his heavenly Doctrine, he would give the Members of it Grace, that being not like Children carried away with every blast of vain Doctrine, they may be establisht in the Truth of his holy Gospel; and lastly, that it would please him to have mercy on all Jews (k), Turks, Infidels and Hereticks, to take from them all Ignorance, Hardness of Heart, and Contempt of his Word, and so fetch them home to his Flock, that they may be saved among the Remnant* of

(h) Collect for St. Matthias. (i) For St. Mark.

(k) Third Collect for Good-Friday.

Infidels and Hereticks.

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of the true Israelites, and he made one Fold APPEN-
under one Shepherd, Jesus Christ our Lord, DIX.
who liveth and reigneth, with the Father
and the Holy Spirit, one God, World with-
out End. Amen.

F I N I S.



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